The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 14.—WHOLE NUMBER 1159.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JUNE 4, 1853. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH....................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 7 " 5 "
CHURCH OF THE NATIVITY.............. 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION.......... ¼ to 9 A. M. and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn............ 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JUNE.

5. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Bedell, Rev. George, 649 Broadway.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bruce, Rev. Vandervoort, 79 St. Marks Place.
Chauncey, Rev. Peter S., 177 Tenth street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, Thirty-sixth street, between 5th and 6th avenues.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 55 Morton street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Grigg, Rev. John, 20 John street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., Laight street.
Hopkins, Rev. John H. Jr., General Theol. Seminary, Chelsea square.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., Mission Rooms, 19 Warren street.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D., Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d ave.
Jones, Rev. Lot, 72 Second avenue.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Mahan, B.D., Rev. Milo, 198 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Paddock, Rev. Benjamin H., 77 Second avenue.
Pardee, Rev. Isaac, 91 St. Marks Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D.D., Rev. Martin P., 24 Vesey street.
Peck, Rev. Isaac, 36 Amity street.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas.
Tracey, Rev. James C., 42d street, three doors east of Eighth-avenue.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Vermilye, Rev. Isaac D., Kensico, Weschester county, N. Y.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., 101 Chamber street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., adjoining St. Lukes church, Clinton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, Fourth avenue, near Nineteenth street.
Guion, Rev. Thomas T.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Brooklyn post-office.
Lamson, Rev. William O., 171 Sackett street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia street.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 137 Hicks street.
Walker, Rev. Robert J., 147 Duffield street, near Fulton avenue.
Walker, Rev. William F., corner Smith and Livingston streets.
Webbe, Rev. William T., 172 Sands street.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Voorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

CENTRAL AUSTRALIA.—The Isthmus of Darien is to be bisected with a canal for shipping, and it will not be the fault of Senator BENTON, of Missouri, U. S., if a road of a mile in width is not shortly run across the American continent from sea to sea. When projects like these are introduced to the world every week, we are encouraged to suggest one of a more modest, and hardly a more speculative, character, which has lately fallen under our notice. We are not sanguine enough to hope that it will meet with a better reception than the silent contempt or open ridicule bestowed even in our own day upon the chimerical suggestion of lighting streets by gas, propelling ships by steam, or traveling by rail; but it shall have its opportunity and take its chance.

It is well known that the centre of Australia is considerably below the level of the sea, and that the whole of this tract, so far as it has been explored, is arid and impassable, forming a barrier to all communication between the opposite points of the continent through its centre, and serving no other purpose than to receive the water of several inland-flowing rivers, which, unless evaporated, must meet in a central lake. It is from this desert in all probability that the sirocco-like winds colonially known as "brickfielders" derive their origin, the punishing effects of which may be as severely felt at Hobart Town as at Sydney, notwithstanding the cooling passage over Bass' Straits.

Concerning this geographical depression, few particulars are known; but if public attention were drawn to the fact, it is not improbable that some discoveries would be made available for practical results. Captain STURT, when four hundred miles north of Adelaide, found that the country was one hundred feet below high-water mark. Now it is not at all unlikely that on the northern coast, which has been little explored, at the head of the Gulf of Carpentaria, a point may be found where there is a submarine level communicating with the interior, and separated from the sea by a narrow tract of land; and if this should prove to be the case, there might be worse ways of employing convict labor than in cutting a channel for the admission of the waters of the ocean. The formation of an inland sea, which, instead of an unhealthy barrier, would be a healthy means of communication between the inland parts of Australia, might, under favorable circumstances, be a far more likely event than it seems to be at first sight. A narrow canal, cut for a few miles through a sandy or alluvial soil, may possibly be all that is required. The rush of water would speedily enlarge the opening, and a few years would suffice to change Australia Deserts into another Mediterranean sea.

All this is a matter of mere surmise, and our only object in pointing out the possible results is to draw the attention of explorers, such as BARKER and LEICHARDT were, and MITCHELL and STURT are, to the benefit that might ensue, could a favorable point of operation be discovered. The cost would be nothing, even if the object should fail, for it might be made subsidiary to the general object of an exploring expedition. When however we reflect on the many thousands that have been expended on scientific voyages to the Poles, from which no commercial benefits can be derived, we see no strong reason why money should be withheld in a case where some return at least may be expected. At any rate, there is a problem to be solved, quite as interesting to the scientific world, and more beneficial to commercial interests, than the long-mooted question of the north-west passage.—*Guardian.*

A MORNING HYMN.

The Baron von CANITZ lived in the latter half of the seventeenth century, and was engaged in the service of the Electors of Brandenburg, both of the great Elector and his successor. He was the author of several hymns, one of which is of remarkable beauty, as may be seen in the following translation, for the greatest part of which I am indebted to the kindness of a friend; but the language of the original, in several places, cannot be adequately translated into English.

—*Dr. Arnold.*

Come, my soul, thou must be waking—
Now is breaking
O'er the earth another day;
Come to Him who made this splendor—
See thou render
All thy feeble powers can pay.

From the stars thy course be learning;
Dimly burning,
'Neath the sun their light grows pale:
So let all that sense delighted,
While benighted
From GOD's presence, fade and fail.

Lo! how all of breath partaking,
Gladly waking,
Hail the sun's enlivening light!
Plants, whose life mere sap doth nourish,
Rise and flourish,
When he breaks the shades of night.

Thou, too, hail the light returning—
Ready burning
Be the incense of thy powers;
For the night is safely ended—
GOD hath tended,
With His care, thy helpless hours.

Pray that He may prosper ever
Each endeavor,
When thine aim is good and true;
But that He may ever thwart thee,
And convert thee,
When thou evil wouldst pursue.

Think that He thy ways beholdeth—
He unfoldeth
Every fault that lurks within;
Every stain of shame gloss'd over,
Can discover,
And discern each deed of sin.

Fetter'd to the fleeting hours,
All our powers,
Vain and brief, are borne away.
Time, my soul, thy ship is steering,
Onward veering,
To the gulf of death a prey.

Mayst thou, then, on life's last morrow,
Free from sorrow,
Pass away in slumber sweet;
And, released from death's dark sadness,
Rise in gladness,
That far brighter Sun to greet.

Only GOD's free gifts abuse not,
His light refuse not,
But still His Spirit's voice obey;
Soon shall joy thy brow be wreathing,
Splendor breathing,
Fairer than the fairest day.

If aught of care this morn oppress thee,
To Him address thee,
Who, like the sun, is good to all:
He gilds the mountain tops, the while
His gracious smile
Will on the humblest valley fall.

Round the gifts His bounty showers;
Walls and towers,
Girt with flames, thy GOD shall rear;
Angel legions to defend thee
Shall attend thee—
Hosts whom Satan's self shall fear.

COMMUNICATIONS.

The following letter from a Boston correspondent will, if we mistake not, be found deeply interesting and suggestive. We can assure our readers, if need be, that it is from a gentleman of very high character and ability, well-learned in the "noble science of the Law," and who is as staunch in all the qualities of sound Churchmanship, as in those of moral and intellectual manhood. To the queries which he propounds, we can only answer generally, that the reasons of divers and sundry proceedings in that Diocese are, as they have long been, far too deep for us: we dare not presume to fathom them, or even to scan them too curiously. Twice, to our certain knowledge, the rights of property in the Church have there had to be protected, at great cost, against the ecclesiastical authorities, by the Supreme Court of the State. Why the parish of the Advent, with its late model pastor, the Rev. Dr. CROSWELL, and with the accomplished Prelate now at its head, should have been virtually put out of the Diocese,—and that too while it was acknowledged to be lawfully in union with the Convention,—for declining to observe as law the private opinion, or feeling, or taste of a particular individual, is quite beyond our comprehension; unless it were on the ground that the liberties of the Church are not to be regarded in comparison with the episcopal prerogatives; or, which comes to much the same thing, that the acknowledged organ of the law is not to be bound by the law. Divers other points of an equally mysterious nature are at our tongue's end, ready and eager to jump off, but we head them back for the present. The best account we can give of the matter is, that perhaps, in the judgment of Providence, a fuller development of the Calvinistical and Puritanical element was needful, in order to scourge and discipline that malignant element out of the Church in that Diocese. At all events, it sometimes happens that the excess of an evil is the best corrective of the evil, as men often start back from their own principles on seeing the ultimate consequences of them. Here is the letter, and following it is the "proposed canon" referred to by the writer.

Boston, May 24, 1853.

The Diocesan Convention for Massachusetts met in this city during the last week. Its proceedings were marked with the same dull uniformity, which has been for many years a characteristic of its sessions, unless it be when a question arises upon the admission of delegates, or the right of a clergyman to a seat, where it is supposed that their votes or influence may be unfavorable to the will of those who claim the right to control its deliberations. A bad sign of something wrong somewhere, you will say; but where, it is neither your duty nor mine to declare on this occasion.

Among other things it was noticed that the name of the Rt. Rev. Dr. SOUTHGATE, who has been rector of the church of the Advent in this city for more than a year, was not heard at the calling of the roll of clerical members of the Convention. Article III of our Constitution says, "The Convention shall be composed of clergymen and laymen. The Bishop and the Assistant Bishop, when there is one, shall have a seat and a vote in the Convention. Every other clergyman of the Church, of whatever order, being a settled minister, or regularly officiating in some parish within this commonwealth, ... shall be entitled to a seat and vote in the Convention, if he have been actually as well as canonically resident within this State for the space of six calendar months next before the meeting of the Convention, and has, for the same period, been employed in performing the duties of his station." The Bishop of this Diocese prepares the roll which the secretary calls at the opening of the Convention, and the calling of a name is held to give a clergyman a *prima facie* right to a seat and a vote. The omission of Dr. SOUTHGATE's name may have been accidental, but it is not likely to have been so. Can any of your skilful canonists explain why, under the Article quoted, he is not entitled to a seat? Dr. SOUTHGATE was absent upon an episcopal visitation in Maryland, and the leading delegate from his parish was detained at home by sickness, so that the question was not publicly raised at this time. Pray, however, give us an opinion against the next year's Convention.

The application of the Free church of St. Mary for Sailors, for admission into union with the Convention, was, after an able discussion of the case, postponed by a majority of only three. The Bishop, the Standing Committee, and the Board of Missions to Seamen, set their utmost strength against its admission, and yet were scarcely able to prevent it. The professed grounds for its rejection are well deserving a more extended notice than I can at this time give to them; they were well embodied in an able paper from the Standing Committee, prepared, I understand, and read in the Convention by the Rev. CHARLES MASON of Grace church, Boston. The Rev. GEORGE M. RANDALL of the Standing Committee, gave his reasons for dissenting from this Report, in an extremely clear and forcible speech, in which it was evident that he carried the great body of the Convention with him; and, as I know on the best authority, the discussion by the friends of the parish *convinced* some who *voted* against the application, *because they were committed on that side.* A poor reason, you will say; and so say I.

The Diocesan Society for the Relief of Widows and Orphans of the deceased Clergy, sought to obtain a little practical attention in the Convention, in endeavoring to enlist the laity more extensively in its support, but met with a rather cold reception. We were told that it was not one of the legitimate matters of business for the transaction of which the Convention met, and thereupon were thrust out into a little corner of time, when the house was waiting for Committees on Elections to report, or the like. Pray, Mr. Editor, what *are* the legitimate matters of business for the consideration of an Annual Convention? One speaker remarked, that he supposed what an Apostle had characterized as "pure religion and undefiled," namely, to "visit the fatherless and widows in their affliction," was an object which might as usefully occupy the time as any other, especially when it was the child and the widow of the clergy that were concerned. If a Convention only meets to hear a Bishop's statistics of his visitation, and to choose the appointed persons for Standing Committees and the like, then surely once in three years is often enough. Triennial Conventions were proposed some years ago by Mr. E. A. NEWTON of Pittsfield, in this Diocese; but the proposition was not well received. It would be well for Massachusetts if it had been.

A new canon for the discipline and trial of Presbyters and Deacons was proposed, but laid over to the next Convention without discussion. It comes with the authority of strong names in its support. I send you a copy of it for insertion in your paper, when you can find a space for it. The ecclesiastical legislation of every Diocese on this subject is so imperfect, that a well-considered attempt by clear-minded men to set it right will command attention everywhere.

It was a great pleasure to hear and see the manly voice and form of the Rev. Dr. STRONG of Greenfield again in our midst. He read Morning Prayer on the first day of the Convention, and seemed to possess the full strength and vigor of his best days. We have some noble men among us, especially among our elder clergy. Need I name such men as the Rev. Drs. EATON, STRONG, EDSON, and BAURY? *O si sic omnes!* *

PROPOSED CANON, *for the Discipline and Trial of Presbyters and Deacons.*

SECTION I. There shall be elected triennially, by the Diocesan Convention, five Presbyters entitled to seats in the Convention, who shall constitute an Ecclesiastical Court for the trial of all offenses for which any Priest or Deacon is liable to be tried in this Diocese. Said Court shall have power to fill any vacancies that may occur in their number during the recess of the Convention. A Church Advocate shall in like manner be elected, who shall be a communicant, and whose duty it shall be to conduct the trial of offenses, as hereinafter provided.

SEC. II. Whenever a Presbyter or Deacon of this Church shall be accused by public rumor, or otherwise, of any offense for which he is liable to be tried, it shall be the duty of any member of the Church in this Diocese, having reasonable ground to believe or fear the truth thereof, to communicate such accusation, in writing, subscribed by himself, to the Bishop. Provided, however, that the Bishop shall not entertain the complaint, unless it contain a statement that the complainant has first communicated privately with the accused party, or a statement of satisfactory reason for not having so done.

SEC. III. On such complaint being made to the Bishop, he shall summon the accused to meet him and make answer privately concerning the same. And if the accused shall confess the offense, or any part thereof, in writing, the Bishop shall give the accused further notice, of not less than fifteen days, of the sentence he intends to pronounce upon him, if any, and of the time and place of the pronouncing thereof. Or, he may remit the same, in any case, to the Standing Committee, for presentment. And if, within said fifteen days, the accused shall not appeal from the said intended sentence, it shall be pronounced in the manner hereinafter provided. But, if he shall so appeal therefrom, or if, after being summoned by the Bishop to appear before him privately as aforesid, he shall for ten days neglect or refuse to appear, the Bishop shall remit the accusation to the Standing Committee for their action. And no accusation shall be entertained by them, unless the Bishop shall first have so summoned the accused to a private hearing thereupon; or the accused person shall himself request them to institute proceedings against him. In case there shall be no Bishop, or in case the Bishop shall be implicated in the offense, or shall be related to the accused by consanguinity or affinity, or be otherwise disabled, the Standing Committee shall then request the Bishop of some other Diocese to receive the presentment, who may thereupon proceed in the case.

SEC. IV. Upon any accusation being so remitted to the Standing Committee, or upon the request of any accused person, if they see fit to proceed therein, they shall make a presentment against him, in the form of charges and specifications, subscribed by them, or a majority of them, which said specifications may be amended from time to time, as the Court may order: and it shall be the duty of the Church Advocate, to assist them in preparing the same. But no person shall be tried for an offense committed more than three years before the date of the presentment.

SEC. V. On said presentment being made and filed, the Church Advocate shall forthwith cause a copy thereof to be served on the accused, with further notice of the time and place of trial, not less than thirty days before the same. He shall also summon all witnesses whom he may desire, or whom the accused may request him to summon, conduct the taking of depositions, prepare the cause for trial, examine all the witnesses in court, sum up the evidence, with such argument of law and fact as he may see fit, which shall always be in writing, and conduct the trial throughout, as well in behalf of the accused as of the presentment. In case of a vacancy in the office of Church Advocate occuring during the recess of the Convention, or in case of his inability to act, the Court shall appoint a person in his place.

SEC. VI. The accused, or the Church Advocate, may show cause why any one or more of the judges should not sit at the trial of the case; and the decision thereupon shall be made by the majority of the members, provided however, that only one challenge shall be made and tried at a time.

SEC. VII. The accused shall answer to the presentment specifically, in writing. He shall also have the right to propose questions to the witnesses, and further to argue his cause in writing after the Church Advocate shall have closed his argument, and before the decision of the Court.

If the accused shall, without reasonable cause, fail to appear or answer at the appointed time and place, the Court shall report the fact in writing, to the Bishop, and shall then adjourn.

And unless it be shown to the Bishop, that such failure was with reasonable cause, the accused shall be suspended from his clerical functions, for the term of six months. If, during that period, he shall make request to the Bishop for a trial, the Church Advocate shall again summon the court, and the trial shall proceed.

But if during said period of six months he shall not request a trial, he shall then be degraded from the ministry.

SEC. VIII. The Court shall appoint its own Registrar and other proper officers. The Registrar shall record all the doings of the court, and at the close of each trial, transmit the entire record, with all papers filed and used in the case, to the Bishop, to be preserved by him with the files of the Diocese. The accused, or his representatives, may at any time have access to the record for examination or for making copies thereof, under such regulations as the Bishop may prescribe.

No person shall be present at the trial except such as the Court shall admit by permission in writing, of whom the accused may designate six.

The evidence of each witness shall be reduced to writing and subscribed by him. If it be shown to the Church Advocate that any material witness will not be present at the trial, he shall cause the testimony of such witness to be taken in writing. Notice of the time and place of taking such testimony, shall be given to to the accused, at least six days before. And if the accused shall reside more than two hundred miles distant from said place, an additional day's notice shall be given for every one hundred miles of said distance. The testimony thus taken, shall be signed by the witness, and being certified and sent to the Court by the Church Advocate, or the person appointed by him to take the testimony, it shall be received by the court as evidence. If a witness being duly summoned, shall refuse to give his testimony without reasonable cause, he shall be liable, if he be a clergyman, to be tried for contumacy.

SEC. IX. Three judges shall constitute a quorum, but a less number may adjourn. After the close of the trial, each judge shall enter on the record, under his own hand, his verdict of guilty, or not guilty, as to each charge, and the sentence, which in his opinion, ought to be pronounced.

A certificate of the decision of the Court and of the sentence it recommends shall forthwith be served upon the accused, and the entire record including the testimony, arguments and papers filed shall be delivered to the Bishop, who shall pronounce such canonical sentence as shall appear to him proper, provided the same shall not exceed, in severity, the sentence recommended by the Court. The Bishop, if he be satisfied that justice requires it, may grant a new trial to the accused.

Before pronouncing any sentence under this Canon, the Bishop shall summon the person to be sentenced, and any three or more Presbyters of the Diocese, to meet him at such time as he may appoint, in some Church designated by him, which shall, for that purpose, be open to all persons who may choose to attend, and the sentence shall then and there be publicly pronounced by him. Said summons to the accused shall be served at least one week previous to the pronouncing of the sentence, within which time, the accused may appear before the Bishop and show cause against the same.

SEC. X. Any notice, or summons contemplated by this canon, shall be considered as duly served when delivered to the person to whom it is addressed, or left at his last and usual place of abode.

SEC. XI. The Canons I and II of 1846, amended in 1852, are hereby repealed.

E. M. P. WELLS,
A. H. VINTON,
P. H. GREENLEAF, } *Committee.*
MARCUS MORTON,
R. H. DANA, JR.,

To the Editor of The Churchman:

REV. AND DEAR SIR: Surely no one heartily interested in the welfare of the Church—that is to say in the spread of the true Gospel of CHRIST—can live long in a district of country generally destitute of Church services, without making some effort to further Christianize such neighborhood. If a man is but a layman, sound-hearted in the Church, he will do something. If he is in Holy Orders, if he is a Missionary, and if he has been laboring in such capacity some eight or nine years in a region such as above described, he must know not only that a great deal needs to be done, but it is natural to suppose, that he will have some knowledge of the best practical manner in which the great work,—Church extension, the spreading of the Gospel of CHRIST,—can be best accomplished.

Every member of the Church is bound to extend the Church. But some there are whose *special* duty it is to enlarge the borders of Zion. These are your Missionaries. To offer the Gospel, to preach the unsearchable riches of CHRIST, to administer the Holy Sacraments to persons destitute of these blessings, is in a peculiar manner the work of the Missionary. Such indeed is the work of all the Ordained—but the labor of your *real* Missionary is in many respects entirely different from that of your Rector settled in a large and well established parish—in many respects entirely different, and in many respects far more arduous. This will be evident, if we consider the character of the place where your Missionary is settled, and the circumstances attending his settlement. What is the character of the place which asks the Missionary Committee to send them a Missionary? A parish that can raise $500 per annum? No. No such parish will ask the Missionary Committee for a Missionary, nor for the stipend. They have no need to—and if they did, the Missionary Committee would do wrong to give in such a case. Such a parish need only speak, and they can have twenty candidates to preach to them in succession, men well-educated, talented men, who consider such a chance quite a *special call* according to Divine Providence. You do not find your real Missionary in any such place. Where then? As a general thing you will find his Station answering to the following description.—In a tolerably sized village (which by the way Sectarianism has burnt over with fanatic fires again and again,) let us suppose some dozen Church-families to be resident. Two or three of these families, we will say, are rooted and grounded in the Faith once delivered to the Saints, and zealous for its maintenance. These two or three households have family worship, read the Service on Sundays, have their children baptized, and catechise them. Now and then they invite the nearest Clergyman to give them a service. The place in which Divine Service is held, is a dwellinghouse, or a schoolhouse, or a meetinghouse. Rumor spreads abroad the report of the "Episcopal Meeting"—so at the time there is a great crowd. Every thing is new. Every thing is strange. The mode of worship is novel, and therefore rather pleasing—the sermon, plain and practical, offends nobody. One asks the other if he wouldn't like to see an Episcopal church in the village. The person asked thinks he would.

"Well," says Mr. Hearty, "come now, what will you give?" "Give!" says Mr. Canty. "Give! What will you give, Mr. Hearty?" "Well," says Mr. Hearty, "since I'm a Churchman and my wife's a Communicant, and as I invited the Clergyman I'll do all I can, I'll give $100." Mr. Canty, looking rather shy, says, "I can't come up to that. You go high, Mr. Hearty. But I'll tell you what I'll do—you know I'm no meeting-man—but, since you and I are in business together,—I'll give,—we're doing pretty well now, you know, Mr. Hearty—I'll give $25 cash." Thus is the affair talked up. A subscription is raised, a Vestry is formed, and the Church is built. The Episcopal Church in the village of —— is now completed. Is it paid for? No. As you look upon it you see two-thirds of it owned, not by the Vestry, but by Mr. Mart. And now what is to be done? is asked by every body. "Done?" says Mr. Hearty, "why, we must have a settled Minister." "To be sure we must," echoes Mr. Sharp. "What have we built the Church for else? We must have a settled Minister, a real smart man, a bright speaker—none of your old Fogies." So a subscription of $200 is raised for a year's salary—the bright speaker is obtained—an application is made to the Missionary Committee, and the stipend is granted. The Missionary is now on the ground and fairly at work. Everything seems to be at peace. But, since the course of true duty never did run smooth, any more than that of true love, soon there comes a jarring, a harshness, a discord. How do offenses come? alas! how? The time of their origin may be at a High Festival. The distinctive doctrines of the Church are likely to be set forth on Festival days. Is it Trinity Sunday? The Rev. Mr. Fresh preaches a sermon on that great scriptural truth. Mr. Bluss, the Unitarian, who had hired a pew two weeks before at $10 a-year is highly offended. He enquires of Mr. Hearty "if it is possible that Mr. Fresh preaches such old stuff as that?" "I know," he adds, "I know you had it in your book, but I never once thought you dared to preach it. The Presbyterians have the same doctrine in *their* book, and Calvinism besides, but, my stars! do they ever preach them? I can go to their meeting till I die, and never hear a word about either one or the other. Why, it's entirely behind the spirit of the age. Don't you know that BELSHAM and PRIESTLY demolished it in the Old World years ago? and haven't CHANNING and DEWEY done it here? If Mr. Fresh is going to preach *Trinity*, I must give up my pew." "And so must I," exclaims Mr. Fick; "I can't stand the doctrine of the Dark Ages, any more than Mr. Bluss. I'm for progress and knowledge and such like, I am." "There," says Mr. Topple, the senior Warden, "that's just what I expected; I said so all along. As soon as I saw the shape of that 'ere sermon, I calculated we should lose somebody. But I didn't think it would come so quick; I'm a *leetle* disappointed. I heard 'em talk. They told me they'd never swallow Puseyism." "Who told you so?" asks Mr. Fresh quite excited. "Who told me so?" continues Mr. Topple; "Do you think I'm going to mention names? Do you want me to set my neighbors at war? I could do it. I could set this congregation on a blaze. But no sir, I'm a peaceable man, I love quietness. But, I should like to tell you, Mr. Fresh, that as soon as you came in wearing that white concern instead of the black gown, I knew who'd scatter. But mind, I aint saying anything against you, Mr. Fresh; but I'd just like to ask Mr. Fresh if he is willing to stay here with his salary diminished by the pew rents of Mr. Bluss and Mr. Fick?" Mr. Fresh looks much confused, stammers, and acts in such a manner as evidently shows that he is rather at a loss. At length, having got his mouth open he says, "Gentlemen, I don't preach to give offense, I preach to give instruction. I'm a Clergyman of the Church, and preach Church doctrines because they are the doctrines of the Gospel. And as for Puseyism, gentlemen, I—I really must confess that I don't know anything about it." "O," rejoins Mr. Topple, sawing the air with his hands, very oratorically, "that's what I expected, that's just what I've always said. Whenever they say they don't know nothing about it, *that's* the sign they's them. That's been 'greed on. I know what Puseyism is. It's surpluses and kneeling, and fasting and praying every day. I aint a Puseyite, gentlemen, nor a High Churchman, I'm an Evangelic. I believe in Faith. I don't want the Dark Ages. *I want light and knowledge, I do.* Mind, I don't say anything against you, Mr. Fresh. I esteem you very highly, and think you've done your duty. I merely want the true state of the case—that's all. Will you stay with us, Mr. Fresh, as things are?" And while all listen very attentively, Mr. Fresh says, "Gentlemen, I have but one word to say, and it is this, that, 'Although the heathen furiously rage together, and the people imagine a vain thing,' I do not wish to be moved. I shall stand to my duty, I shall stay in the field, try to do my work, and leave the consequences to Him to whom I must give account." After which the company disperse, some pleased, some timid, some biting on a file. Mr. Fresh sets himself to work with new vigor. He studies, he writes, he visits. Now he is at the north, now at the south, begging to pay off the church debt—and in the course of a year or so, Mr. Mart has been paid every cent, and the church is clear. By this time the people have learned something about the Church. Things have found at last their natural level—they have subsided into a state of modest healthy quietness. In the meantime it has been made entirely clear to every one of the congregation possessing common sense, that all that action which is not founded on principle (in religious matters, Divine Truth) is good for nothing. Messrs. Bluss, Fick, Topple & Co., have evaporated. Stability has been obtained, but few are contented to rest upon it. At first the congregation numbered perhaps 100, now perhaps about 50. A few have been baptized, a few confirmed, and a few added to the communion. Mr. Fresh finds it rather hard work to write two sermons a week for 50 people and $300 a-year. Mr. Fresh thinks about it, and at last he asks himself, "what's the use of it? What's the use of my preaching two sermons a-week to these few people, when there are so many who have none at all? Would not this congregation do as well with one Sunday service, in connection with week-day services? and if they are reasonable people would they not be satisfied with this arrangement, especially since they give so little? Could I not go to the next village six miles off and get up a congregation there? and if the Church is *the* Institution designed of GOD to save mankind, and I believe it is, is it not my duty to go elsewhere? Am I to confine myself to this spot? It is my duty to go abroad. It is, and I will go." In this new place the Missionary is quite independent. He pursues his own way. He tells the people what the Church is, that is, he tells them what the Gospel is. They are pleased and disposed to act. It is thought proper to organize a parish; and a few hundred dollars are subscribed towards building a small church, but not enough to complete it. In the meantime, as the people at this second place are few in number, the Missionary concludes that a service once in two weeks will answer. So the Missionary goes to a third place. Here too the people manifest a kindly disposition. They like the services. They like the Church. It will be seen now that the Missionary occupies three places. At *two* he has services once in two weeks, and once a-week at the *parish* church, besides week-day services. It will easily be seen that the Missionary thus placed has one great difficulty to contend with, and that is a lack of money. He wants money to build small churches at the places last occupied—churches that would cost about $1,000—supposing the ground to be given. Now let me ask, is it to be supposed for one moment that any man can attend to the duty relative to three places five or six miles apart, study, write sermons, visit his people, officiate on Sundays and other days, and also visit distant parishes to beg, from man to man, money to build churches? He cannot do both. If he does the latter, he must neglect the former. If he leaves his station to raise money, do not his people suffer from his absence? And since no Missionary can attend to the *spiritual* duties of his station and at the same time be absent from it, it is evident that as there is in the Church a Society which gives the Missionary part of his support—viz. the Missionary Society of the Diocese—so also must it be evident that in order to render the labors of the Missionary truly effective, there is needed another society in the Church—viz. a Church Building Society. For, as it has long been taken for granted that in places where the Church is weak—weak because it is new—the people are not able to support a clergyman, so also ought it to be taken certainly for granted that in such neighborhoods the people are not able to build churches. And if the Missionary is to be effectively sustained in his labors, if his labors are to be made to *tell*, and to be brought to anything like a timely maturity, there ought to be at once organized a Church Building Society to render the Missionary's work completely perfect.

ULSTER.

For The Churchman.

PARISH HOSPITALS.

The rubric in the office for the Holy Communion is very plain in regard to the use which shall be made of the offerings: so plain indeed that many a conscientious priest has been sorely puzzled to know what to do with the offerings, at the altar where he serves, by reason of an absolute lack of objects of charity.

This fact may seem strange to such priests or laymen as are connected with large parishes in city or country, but I could point them to no small number in various country villages. In cases where there happen to be no poor, or not enough to consume the sacred revenue, it is the custom either to find objects outside the parish, or else to use it on others not contemplated by the rubric. (The bestowment of the offerings upon all or any who need, though outside the fold, is of course a proper and praiseworthy fulfilment of the Scripture, "while we have time" to "do good unto all men," and of course it fulfils the rubric.) But the last use of it cannot surely be justified on any sound principle, by reason of its open violation of a rule, and the harm done to the consciences of all concerned; and by reason of the especial evil which it cannot fail to produce by removing from the sight and thought of Christian people the great duty of Almsgiving, and the objects of charity. For surely people cannot be said to offer *alms* when they know that what they offer is to be applied to some other definite purpose quite foreign to the poor.

Now I have often thought of a way in which the offerings may be used, not only in plain obedience to the rubric, but looking forward to the future. Forecast is the especial gift of CHRIST to the Church, and ought always to be manifested by the whole Church and by every parish; for each parish is but an embryo, so to say, of a future manly age; yet an embryo which has already the full mental and moral powers of manhood, though not the strength and development of limbs (or "members").

What then is the suggestion respecting the alms, offered upon the altar, where there are no objects to receive them? What application of them can be made?

It is this. To lay by such money in a common fund, and invest it as it increases, so that it may be productive; and let it be devoted to the *foundation* of a *hospital*, a parish hospital, for the parish-(future)-*sick* and *poor*. We have our poor-houses, but what Christian would wish to see one of them his own home or the home of a friend or Christian brother. They are as everybody knows the concentration of the vice, the villany, the ungodliness, as well as the loathsomeness of mental and physical misery; and with *scarce an exception* unvisited by priest or laymen of any creed whatever. The saddest, the most terrible revelations of the great day must surely be those of our self-styled Christian land, of its heartless and most unchristian neglect—yea, contempt for those who represent CHRIST. "I was sick and in prison and ye visited me not." For what are our poor-houses but *prisons* WITHOUT *their virtues?*

No! Let every *parish* have its "poor-house," but with its right name, hospital, where its poor, infirm, lame, halt, blind, sick, and aged, may find a peaceful, comfortable, holy, and *Christian* home—a ministration to the body and to the soul. I wish not here to trouble you or your readers with details. I wish to *get the idea fixed in the mind* of the Church. The rest will follow. And so important do I feel it to be, that I should think myself happy if I had done no other work of a lifetime, but set this work on foot, only in idea; for ideas are fruitful and will develop into forms and institutions.

Most parishes of ordinary size could have their hospital in a few years, by the simple means which I have suggested. And no doubt many a pious layman and Christian woman would add from time to time particular offerings, apart from and in addition to those of the Holy Communion, e. g. donations of lands, a house or furniture, beds, linen, and such like things.

It makes one sad, when one considers how much is lost to the Church, in thousands of parishes, *of wealth* which is now squandered, or expended on selfish objects; *of Christian devotedness* in men and women who yearn for some such labor of love as a hospital would furnish; of *human souls*, whom such a house would save from sin, vice, despair, and death; and, last not least, of *the most effectual of all arguments for the Christian Church*, provision for the Christian poor, provision for our own brethren.

This suggestion may seem preposterous to some, even the very idea of a hospital in a single parish; but surely to no one who realizes his position in the Body of CHRIST, whose chief mark in the Scriptures is that "if one member suffer, all the members suffer with it."

Very truly yours, ——.

NEW PUBLICATIONS.

LIFE AND WRITINGS OF ALGERNON SIDNEY, with sketches of some of his contemporaries, and extracts from his correspondence and political writings, by G. VAN SANTVOORD. 12mo., pp. 334. Charles Scribner.

If there is a spot in English history over which the mind dwells with varied and contending emotions, it is that in which the subject of the biography before us lived, the times of the Puritan revolution. ALGERNON SIDNEY was a partisan on the side of the rebellion, and distinguished himself, both as a soldier and a statesman in the struggle against the King, though not so rabid a fanatic, nor so base a hypocrite as most of his companions. He opposed the trial of the King, disowned the authority of the court, and refused to sit on the commission, withstanding CROMWELL to the face on these points. He was one of the few of the leaders of the rebellion that seems to have been endowed with true republican principles, and to have acted honestly from them. He opposed CROMWELL again and again in his ambitious designs, and was once the last to leave his seat, when CROMWELL, displeased with the action of his parliament, drove its members out at the point of the bayonet. But what is surprising is that he should afterward defend the execution of the King as a just measure. Upon this point, the justice of the act, since our author has made it, to us, a striking point in his book, we should like to say a short say. We quote a passage:

> It [the execution] has often been condemned as a gratuitous and wanton cruelty, and the motives of the resolute and determined men who wrought it have been traduced and assailed. Time, and the progress of liberal sentiments, which *have fully vindicated its justice*, have also vindicated the motives of the men who sat with JOHN BRADSHAW in the judgment-seat. The policy and statesmanship of the act is more questionable.

If "time and the progress of liberal sentiments" can make black appear white, then can it erect the *awful murder* of that most excellent prince into an act of justice; then can it make treason loyalty; vice, virtue; and that which shocks every sense for its horrid enormity, to appear beautiful. But let us briefly look at this act of justice.

Examine all that relates to this action from its beginning to its lamentable end; and where can there be found in it aught but iniquity and fanatical extravagance and hypocrisy? Where anything but a resolute perseverance in their blood-thirsty design? A law was passed, aimed directly at the life of their Sovereign, manufacturing a new case of treason, to suit their design, declaring it treason in a king to levy war against his parliament, and *immediately* appointing a court to try him for this "*newly*-invented treason." To lay by all other circumstances in the case, he was to be tried by a law framed after the offense was committed, and framed too by his greatest enemies. And then came the mock-trial. A commission to sit in judgment upon him was appointed consisting of one hundred and thirty-three persons. *The first act of justice* that we note here is the striking from the list the names of the twelve Judges, who were at first appointed of the number, because they affirmed that it was contrary to the law of England to try a king for treason. Can "*time and the advance of liberal sentiments*" justify such proceedings as these? Can they make them appear in any other light than that they who led forward to consummate this act, were determined to execute their designs, in defiance of all law—of all justice? To the contrary, the longer we gaze upon the unhappy victim and dwell upon his character, the more we admire him, for uprightness and firmness, and the less foundation we perceive for the aspersions of his enemies; the longer we think upon the bloody tragedy, and the more light history throws upon it, the more are we convinced of its utter lack of every principle of justice, and the more it fills us with a sense of abhorrence and disgust; and the more we think upon the character of those who planned and executed the awful project, the greater our abhorrence. Our author puts in a vindication of the character of the great leader of this faction, CROMWELL, that he was "neither a hypocrite nor a fanatic." In our opinion *he was both.* If he was conscientious in any of his opinions, and we gave him credit for a few, then was he a fanatic. Either he was fanatical in many points, or he was a more consummate hypocrite and rogue than we can believe him to have been. And that he was a hypocrite, we need but mention one instance. Hear him with his canting pretence of sanctity declare in the house that ordered the king's trial—"Should any one have voluntarily proposed to bring the king to punishment, I should have regarded him as the greatest

traitor; but since Providence and necessity [ah! that's the word!] have cast us upon it, I will pray to GOD for a blessing on our counsels, though I am unable to give you any advice on this important occasion"—while what was nearest his heart was to obtain the life of the king to aid his own ambitious ends. And then hear him when excited to anger raised by some opposition to his design in the remarks of SIDNEY on the first meeting of the commission—"*I tell you we will cut off his head with the crown on it.*" No! "Time and the advance of liberal" and virtuous sentiment, so far from vindicating the justice of the deed, make its blackness appear tenfold more black than ever, and the curse of an overruling Providence abode upon it, and what they deemed the climax of "policy and statesmanship," was wrought to their own destruction: and after a few short years of triumph over their civil authority, and of trampling on the Church, their course was run, and right and injured innocence once more triumphed and required the blood at the hands of the assassins.

BLACKWOOD'S MAGAZINE for May. Contents: Lady LEE'S Widowhood, part v.; Count ARENSBERG, or the day of LUTHER; The Circulation of Matter; From Brest to the Island of Bourbon; Lord WELLINGTON in Spain; Dr. CHALMERS as a political economist; A Tale from the French Stage; Spiritual Manifestations.

LONDON QUARTERLY for April. Contents: SCROPE'S History of Castle Combe; Human hair; The Old Countess of DESMOND; Hungarian Campaigns; Search for Sir JOHN FRANKLIN; Buckingham papers; Apsley house; The two systems at Pentonville; MANSEL on the Duke of WELLINGTON.

HARPER'S MONTHLY for June. This number commences the seventh volume and fourth year of this magazine, with the unprecedented circulation of 125,000.

CHRISTIAN PARLOR MAGAZINE for June, excellent as usual.

DICKENS' HOUSEHOLD WORDS.

UNITED STATES WEEKLY REGISTER, Nos. 7 and 8.

For The Churchman.

PLAIN SPIRITUAL COUNSELS AFFECTIONATELY ADDRESSED TO THE BAPTIZED.

At your Baptism you were regenerated with GOD'S HOLY SPIRIT, received by Him for His own children by adoption, and incorporated into His holy Church. In other words: by the blessing of the HOLY GHOST on the divinely appointed sacrament of Baptism, it was the means, according to the divine promise, of your admission to the privileges of the evangelical covenant, and thus being born into that state of grace, wherein it is appointed that the full and eternal blessings of CHRIST'S atonement shall flow to men. But the covenant founded on CHRIST'S atonement not only has these inestimable blessings to confer, but also lays weighty obligations on its subjects, the discharge of which GOD is pleased to require as means and conditions of the blessings. This, however, is not because of any merit, or inherent availableness, in these means and conditions themselves—they have nothing of the kind—but because, applied in true faith, humility, and sincerity, they will be made available through the merits of CHRIST. And as GOD lays not on man, at his natural birth, the responsibilities necessarily attached to his nature as a reasonable moral agent, without giving him power to fulfil those responsibilities faithfully and acceptably; so neither does He lay upon him the higher and holier responsibilities of this new or spiritual birth, without conferring also the power needed for their faithful and acceptable fulfilment. Whether he will avail himself of this power, or spiritual gift, so as humbly and faithfully to work out his salvation in the divinely appointed way, and attain, through the Great Mediator of the covenant, the infinite blessings opened to him at his regeneration; or suffer that precious gift to be neglected and opposed, to the utter forfeiture of those blessings; it rests with the regenerated or baptized person to determine for himself: even as it rests with every one born to the privileges of a nature capable of the blessings of right reason and sound morality and sanctifying spirituality, to avail himself of those privileges, or to cast them from him, and forever lose the high and holy objects of his birth.

The responsibilities laid in Baptism on the recipient, are threefold: First, that he renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that he will not follow, nor be led by them; Secondly, that he believe all the Articles of the Christian Faith, as contained in the Apostles' Creed; and Thirdly, that he obediently keep GOD'S holy will and commandments, and walk in the same all the days of his life.

Think seriously of these things, Christians. Never suffer yourselves to be forgetful or negligent of the solemn obligations and responsibilities of your Baptism.

Carefully watch against everything inconsistent with the holy renunciations which bind you. By constant moderation, and frequent self-denial, even in what is lawful, guard against the encroachment of affections, dispositions, and desires, hostile to the sanctity and purity of your religion. Set a watch before your lips, lest they offend against truth, piety, purity, or charity. Strive to conform your life and character to the great cardinal rules of loving GOD above all things, and your neighbors as yourselves, and to give yourselves, accordingly, to the faithful discharge of all the duties of religion, and all the obligations arising out of your various social relations; and beware lest, by too close an alliance with this wicked world, you imbibe those false principles, and those wretchedly erroneous standards of religion and morals, by which it would estrange the heart from GOD, and corrupt the sources of social and domestic happiness and welfare.

Of the faith to the belief of which you are pledged, make the several doctrines, as revealed in Scripture, the subject of your constant study. Inform yourselves in the evidences on which they rest. Have humble and devout recourse to the means of instruction on these points which GOD has established in His Church; and by faithful and consistent communion with that Church, seek the beneficial influence on the purity, unity, and efficiency of the faith, which, in this disjointed state of the Christian world, it would exert, as the divinely appointed pillar and ground of the truth, and medium of all GOD'S communications of grace and mercy to our fallen world. And as essential to success in the use of these means, be much in prayer for that guidance into the truth for which the HOLY GHOST was promised to the Church.

Diligently seeking, by careful study of the divine word, faithful application to all means helping to a right understanding of the same, and especially earnest and diligent prayer for the illumination of the HOLY SPIRIT, to know what are the will and commandments of GOD which you are bound to obey; never suffer yourselves to be convinced that anything is required of you in the divine law, without yielding to it prompt, unhesitating, and cheerful obedience. Neglect, delay, or indifference, in this matter, in any one point, has a strong tendency to weaken pious and virtuous principles and sensibilities, and grow into ultimate hardness of heart, and general inattention, if not opposition, to GOD'S holy will and commandments.

For ability to do these things, look not to yourselves. No one is hereunto sufficient of himself. Our whole sufficiency is of GOD, in the merciful extending of His grace through JESUS CHRIST. Therefore, above all things, seek the grace of GOD, to enlighten your ignorance, strengthen your weakness, renew you unto holiness, and sanctify you to Himself. You are to seek this grace by the use, in the true faith and spirit of the Gospel, of the means of its conveyance set forth in the Bible:—prayer; the reading of GOD'S word, and of such good books, chosen under pastoral counsel and guidance, as help to the true understanding, enforcement, and practical application of the Bible; holy meditation on the truths and precepts thus presented; frequent, serious, and faithful self-examination; the discipline of Christian abstinence and fasting; the services and ordinances of the Church; especially that peculiar act of Christian worship, and richest means of the grace and mercy purchased by the sacrifice of the death of CHRIST, the blessed sacrament of the Eucharist; and all under the perpetually pervading influence—marking, in all circumstances, the conscientious Christian—of *spiritual watchfulness and care.*

Thus regularly, diligently, faithfully, seek the grace of GOD, and, in meekness and humility, keep your hearts in constant preparation for the thankful reception and improvement of its influences. It will not be sought in vain. His appointments will be blessed, and you be enabled to be true to your Christian obligations, effectually to renounce the world, the flesh, and the devil, steadfastly to adhere to the faith once delivered to the saints, and acceptably to keep GOD'S will and commandments.

Thus doing, it will be well with you in time and through eternity. You will enjoy the delightful peace of mind which results from humble consciousness of the favor of GOD. Confining yourselves to the consistent Christian use and enjoyment of the world, you will derive from it its purest and most satisfactory pleasures, and be saved from the galling disappointment to which an undue estimate of its pursuits and pleasures, and an undue engagement in them, expose its votaries, when its means of comfort and enjoyment are removed, or the world, and all things in it, must be left forever. In trial and sorrow, you will find consolation and support which the world can neither give nor take away. In the pious exercises, and the holy and benevolent affections, of religion, you will experience a satisfaction, pleasure, and delight, more exquisite than can be derived from any other source. In the great and precious doctrines and promises of the Gospel, and all the tender mercies of your GOD and SAVIOUR, you will find sources of the most elevated meditations, gratifying the best and noblest faculties of the mind, enkindling the purest hopes, and exciting the most joyful anticipations. And when this world fades before you—as it may soonest do to the youngest and the healthiest—and your souls have reached the border between time and eternity, the grace of the Divine Sanctifier will be sufficient for you; will support and comfort you; and will bear your happy spirits, triumphant over death, to the rest and joy of paradise; there to mingle with those who, by the same grace, and through the same atonement, have been called to like felicity. And when the trumpet shall sound, and the dead be raised, your souls united to their bodies, revived, risen, and glorified, you will stand unmoved amid the great terrors, and before the awful scrutiny, of the dreadful day of the LORD, and shielded by a SAVIOUR'S love, pass from them to "perfect consummation and bliss, both in body and soul, in" His "eternal and everlasting glory." B. T. O.

For The Churchman.

MR. EDITOR: Dear Sir, There are points of interest connected with the recent Convention of the Diocese of South Carolina, which some churchmen might like to understand, but which are not obvious from the report of its proceedings in the secular papers.

The admirable sermon before the Convention was delivered by the Rev. HENRY ELWELL. It was of a decidedly sound and conservative character; the various points of doctrine being based upon the Word of GOD, and sustained by the Church of GOD, as it is exhibited in that noble bulwark of the faith once delivered to the saints, the *Book of Common Prayer*, including the Articles, and the Forms of Ordaining and Consecrating Bishops, Priests, and Deacons. This sermon was in all important points a full and complete refutation of the errors put forth in a sermon by the Rev. C. C. PINCKNEY, and published by the Evangelical Auxiliary (electioneering?) Society, and industriously circulated, uncalled for and obtrusively, in various parishes, just before the meeting of the Convention. This PINCKNEY sermon stigmatized a large class of the clergy of the Diocese as Romanizers, and defined *spiritual regeneration in Baptism* as the inceptive and certain step towards Rome and all her errors and abominations. Mr. PINCKNEY, I am informed, when pressed hard with argument, did rashly, but with *surprising consistency*, declare that, if he were elected a Deputy to the General Convention, he should propose a *reformation of the Prayer Book*. I can well imagine his desire of *relief* from the *inconsistency and embarrassment* of his *position*, as a *Presbyter of the Church*, using *her Baptismal Office*—declaring to his congregation the necessity of the infant's being "*regenerate and born anew, of water and of the* HOLY GHOST"—calling solemnly upon *Almighty* GOD "for this infant, that he, coming to *Thy holy Baptism*, may receive remission of sin, by *spiritual regeneration*"—telling the God-parents "that our *Lord* JESUS CHRIST hath *promised* in His Gospel, to *grant* all these things that *they* have *prayed for*"—after Baptism, uttering these words to the congregation, "Seeing now, dearly beloved brethren, that this child *is regenerate*," &c.—and closing the service by yielding hearty *thanks* to our "most merciful FATHER, that it *hath pleased Him* to *regenerate* this infant with His *Holy Spirit*," &c.—and then, from the pulpit, preaching to the same congregation, in the next breath, from "Acts 28, 14"—"And *so* we went toward Rome," to the effect, that *spiritual regeneration in Baptism* (though, in the Church office, which he had just been using under constraint, *declared to be necessary—earnestly prayed for to* GOD*—expressly promised by* CHRIST*—and thankfully acknowledged as received from the* FATHER) was a fallacy and a humbug, and the clergy who teach it a deplorable set of Romanizers and false prophets! It is any thing but surprising that the Rev. gentleman longs for a *reformation of the Prayer Book!* not, indeed, because the doctrines,—the faith of the Church, as laid down therein, are too obscure, but because they are too plain, too clear to admit of evasion. Now if, among the High-Church clergy (so-called) of this Diocese, (of whom your correspondent avows himself to be one,) there be such gross *Romanizing Tendencies*—such "preaching or inculcating heretical doctrine," "it shall be the duty of the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, to see that an inquiry be instituted as to the truth of such public rumor"—so says the 37th Canon of 1832, of the General Convention: it is therefore not only in the power, but it is the *duty* of the Rev. C. C. PINCKNEY and his colleagues of the "Evangelical Auxiliary" department (if they would "banish and drive away from the Church all erroneous and strange doctrines," &c.) to bring the matter before the ecclesiastical authority. Vague rumors and wholesale imputations are certainly most cruel and unworthy weapons to be used by men so exclusively "Evangelical." The apprehension doubtless is, that this bringing to open trial might prove to be the wielding of a two-edged sword, which, if it did pass a little into the vitals of some on "the road to Rome," would cut deep into the heart of the lovers of Geneva! And so, upon the whole, with the "wisdom of the serpent" (but *not* "the harmlessness of the dove"), it is deemed best to kill by *surmises* and *imputations*.

But I beg pardon, dear Mr. Editor, for dwelling so long on this electioneering discourse, which doubtless had some bad effect in the Diocese, while it certainly has not proved an unmixed good to its publishers.

The election of a Bishop was the deeply absorbing interest of our Convention, and therefore the *right to vote* was hypercritically scrutinized in the outset. This election was made the order of the day for one o'clock on Thursday—the Convention being preceded on each day of its session by Morning Prayer. The Convention organized on Wednesday, transacted some business, and it was moved to adjourn, when the Hon. R. W. BARNWELL requested permission to nominate the Rev. JOSEPH R. WALKER, as an exceedingly suitable person for the Episcopate, and thereupon he delivered an eulogy of his friend. Your correspondent, though not admiring the taste, felt constrained to follow the example, upon nominating the Rev. P. J. SHAND, and endeavored to show that *his* claims to the Episcopate (so far as purity of life, devotion to the Church as it is, soundness of religious principle, and consistency of practice in accordance with the Book of Common Prayer, could establish claims,) were not one whit behind the chiefest of the Presbyters of the Diocese. The Rev. C. HANCKELL, D.D, was then nominated by some one of his warm friends; and with these three names thus presented to our consideration, the Convention adjourned.

Upon resuming its business on Thursday, the "Standing Committee of the Diocese" was elected, the same as last year. A report was made by the Hon. R. F. W. ALLSTON, suggesting an excellent and feasible plan for providing a salary for the future Bishop, without requiring him to bear the extra and destructive burden of a regular parochial cure. At one o'clock the voting for a Bishop commenced, after the usual reading of a few Collects, and silent prayer. Seven ballots were made on this day, and with the following results, which I take from the Charlestown *Courier* of May 7th—the first figures under each head representing the clerical, and the second place the lay vote:

	1		2		3		4		5		6		7	
Candidates.	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Hanckel	10	14	7	12	6	7	6	9	4	9	3	8	2	4
Shand	19	9	21	9	22	12	21	[illegible]	21	13	20	13	22	14
Walker	17	12	17	12	17	13	8	7	..	..	..	..	..	..
Davis	..	4	2	5	4	5	[illegible]	[illegible]	5	6	6	8	7	10
Reed	1	1	2	2	2	1	13	7	18	14	20	14	21	14
Dehon	..	1	1	..	1	..	1	..	1	..	1	..	..	..
Atkinson	2	1	..	1	..	..	..	..	1	..	..	..	..	..
Glennie	1	..	1	..	..	2	..	1	..	..	..	..	..	..
Trapier	3	..	1	..	1	..	1	..	..	..	..	..	..	..
Fowles	1	..	1	..	1	..	1	..	..	..	..	..	..	..
Arthur	..	..	1	..	..	1	..	..	..	..	..	..	..	..
Gregg	..	..	..	..	..	..	..	..	1	..	..	..	..	..
Spear	..	..	..	..	..	..	..	..	2	..	1	..	1	..
Blank	..	2	..	2	..	..	..	..	..	1	..	1	..	1
Total	54	44	54	43	54	41	54	42	53	43	51	44	53	43

After the third ballot the Rev. J. R. WALKER withdrew his name, returning cordial thanks to his friends. When the Convention adjourned the vote for the Rev. P. J. SHAND had increased, you will perceive, from 19 clerical and 9 lay votes to 22 and 14. But, as was subsequently ascertained, the most unjust and cruel rumors were put in circulation in regard to him—that he was not only an *ultra*, an *extremist* in High Church principles and practices, but that he did not believe there was salvation for any out of the pale of the *Episcopal Church*—that he believed no *unbaptized* person could be saved—and that he had refused to *bury* an unbaptized *infant*—all of which were not only *false* and *groundless* charges, but contrary to the very *principles and practice of the Church*, of which he was also charged with being *too ultra an advocate and exponent*. These secret accusations had their effect with some of the laity, who could not have taken pains to learn their real character. As for his *ultraism*—if there be any—it must be looked for in the *Book of Common Prayer*, which, in its plain and literal meaning, has been ever the model of his Churchmanship. He has not only adhered faithfully to the doctrines of the Bible, the formularies of devotion, and the ordinances of CHRIST, "*as this Church*" (of which he is a sworn Presbyter) "*hath received the same*"; but he is *satisfied* with *the Church as it is*, and meddles not with them that are "given to change." And we would challenge any or all of his opponents to point out a single instance, in which he has, during the nineteen years of his ministry, been recreant to his ordination vows, by doing or preaching less or more than has been directed and sanctioned by and in the Protestant Episcopal Church; and that consistency too, exhibited in a position (Trinity church, Columbia) than which none in the Diocese required a truer, firmer, or more discreet and wise expounder and exemplifier of Church principles.

On Friday, the third day, some Delegates were absent, under the full persuasion that the balloting for a Bishop was (as published in the papers) to begin at *one o'clock*. The balloting was begun earlier, and to prevent injustice to any, an effort was made, and after some discussion, with success, to interrupt and delay the voting until the roll was called again; but three votes of absentees were lost notwithstanding. Upon the withdrawal of the Rev. J. R. WALKER'S name, his friends took up the Rev. E. REED, but they could not raise the clerical vote higher than 21, while 22 of the clergy still adhered to the Rev. P. J. SHAND as their first choice. On the third ballot of this day one clerical vote unfortunately fell off, and upon this he decided to withdraw; I say *unfortunately*, for I believe a little longer courage and patience of *those* 22 would have secured his election. The very feeling and affecting address of the Rev. P. J. SHAND, which I subjoin, speaks for itself, and it spoke to the hearts (and consciences, it would subsequently have seemed) of even his opponents:

Mr. President, and Gentlemen of the Convention:

I feel that the time has arrived when, as far as I am concerned, I should no longer present any obstacle to the decision of the solemn question before us. To those who, with such untiring constancy and such unwavering fidelity, have supported me, I beg leave to tender my profoundest acknowledgments. That they should have so strikingly evinced their continued confidence in me through so protracted and exhausting a canvass, will ever be to me a source of the most gratifying and thankful remembrance. Towards those who have opposed me, I thank GOD I entertain no feeling of unkindness. Towards any who, to prejudice my election, have, as I have heard, imputed to me sentiments and opinions which I have never held, much less expressed, I indulge not a particle of resentment, but extend to them my most cordial forgiveness.

To all who know me, (and there are in this assembly some among the number who were my companions in boyhood and youth, and my associates when at the Bar, in this, my dear native city,) I need hardly say that I have approached the position in which I have stood before you with a diffidence which nothing but a solemn conviction of duty could have enabled me in any degree to overcome. They will, therefore, believe me, when I state that the step I am about to take is rather a relief to me than a disappointment; and that any regret I may have in taking it, is not on account of myself, but because of the disappointment it may occasion to those who have so generously sustained me.

I now beg leave to withdraw my name, and to ask my friends to direct their attention to some one else, who may be more able and worthy than myself, and who may possess for the sacred office of the Episcopate, higher and better qualifications in every respect, save in an ardent love for souls, and ardent love for my SAVIOUR, and an ardent love for His Church as it is, on which points I can yield to none.

As our next choice in the list of candidates, we gave our votes for the Rev. THOMAS R. DAVIS, and on the fifth ballot of Friday he was elected. He expressed in feeling terms his thanks to those who had shown such confidence in him, his realizing sense of the awful responsibility of such a charge from GOD, and his hope and prayer that through the Holy SPIRIT'S influence, he might have a right judgment in all things, and promote the peace and welfare of the Church in South Carolina.

The results of the several ballots of Friday are given in the following table, specifying particulars only so far as the prominent candidates are concerned:

	1		2		3		4		5	
Candidates.	C	L	C	L	C	L	C	L	C	L
Shand	22	10	22	9	21	9	..	..	..	..
Reed	19	13	15	13	13	9	8	6	..	..
Davis	7	11	9	12	13	15	26	23	40	33
Blank and scattering	5	8	7	9	7	10	21	13	14	9
Total	53	42	53	45	54	45	55	42	54	42

Upon reading the Minutes on Saturday, the last day of the Convention, the question was made by some one as to the *propriety* of retaining or striking out certain of the remarks made by the Rev. P. J. SHAND. He replied, that he had not been consulted as to their introduction, had expressed no wish that they should be put there, neither had he any wish to express as to their being retained—he left the matter entirely with the Convention. Still some urged with altogether too much pertinacity that they should be stricken out, *unless* "my Rev. brother *desires* that they should be retained"! The propriety of the Rev. Secretary's placing *any remarks* upon the Journal was also, in this connection, questioned; but he soon disposed of this argument by showing that he well understood the duties of his office as a *journalist*, and was only led to the present step by the fact, that the Rev. J. R. WALKER *and his friends* had *requested* that his written remarks, upon withdrawing his name, should be put upon the Journal; and the Rev. C. WALLACE had only presumed so far as to try to do equal justice to all under similar circumstances. This, together with the decided wish of Mr. SHAND'S friends, seemed to quiet the reluctants, and the Minutes were allowed to go unexpunged.

The testimonials for the Bishop-elect were signed by the requisite canonical majority of each order. A well-merited eulogy was pronounced by the Rev. E. PHILLIPS on our late dearly loved Bishop GADSDEN, and the Rev. THOS. J. YOUNG; and resolutions, expressive of the reverence and love with which their memories are cherished in the Diocese, were unanimously adopted.

The Rev. C. HANCKELL, D.D., the Rev. P. J. SHAND, the Rev. P. TRAPIER, the Rev. J. R. WALKER, D.D., were elected clerical Deputies to attend the next General Convention; and the Hon. R. F. W. ALLSTON, Dr. BENJ. HUGER, Hon. R. W. BARNWELL, and C. G. MEMMINGER, Esq., were elected lay Deputies.

The Rev. C. C. PINCKNEY offered a new Canon (just at the close of the Convention), the purport of which was to prohibit the parishes from sending any Delegate to our body who was a *drunkard*. He supported his resolution by the usual Temperance Society arguments. Mr. MEMMINGER, finding it was not likely to pass, moved a reference of the whole matter to a committee, to report next year; and principally upon the ground that such a Canon being *proposed then and there, odium* would attach to us if we laid it upon the table—if we did not treat it kindly! To prevent the odium, if possible! I may as well mention some of the objections to said proposed Canon, which caused its being laid on the table. It was said that the Church enjoined temperance and moderation in *all things*, in eating as well as drinking; and thus drunkenness not being the only vice or immorality, we should be called upon to pass Canons, and appoint investigating committees to bear upon each Delegate's favorite sin—the antipathy of some being more violent against drunkenness, and that of others against the sin of gluttony, profane swearing, adultery, lying, or *bearing false witness against one's neighbor*. And so we should be driven to pass a general Canon, something to the following effect—It is most disrespectfully recommended to the Vestries and Wardens of the several parishes not to send Lay Delegates to this Convention, who are guilty of breaking any one of the Ten Commandments, or chargeable with any other iniquity. This would suffice, perhaps, as to the laity; who, possibly, and not to appropriate to *their own* benefit all the Canons, might request permission to have one small Canon to point at any unfit ex-officio Clerical Delegate, and expel him the Convention upon the same sort of committee investigation. It was said, too, that the moment you go beyond the record of the Vestries, and make any point of character, as you understand it, a test of right and fitness, you open the door for the application of other than moral tests. Some might deny the right of Vestries to send Dissenters (who knew little and cared less about the precious and distinctive principles of the Church, who had about as much faith in the Book of Common Prayer as they had in Gulliver's Travels) to legislate for said Church in our Convention. And yet such cases were occurring (through our weak and silly attempts at making Churchmen) and would occur again—nay, had occurred on this very occasion,—and such persons had exercised large electioneering influence in choosing our Bishop! But could we go behind the record, and tell the Vestries, you must send us such and such men, of such moralities, such charities, such doctrines, tendencies, suavities, as please us, the Convention for the time being? No; we have to trust to their churchmanship and morality, and sense of decency and fitness, and do the best we can with the men they send us—the shame and the reproach, if any, attaching to the Vestries, not to the Convention.

Resolutions of thanks to the Rev. C. HANCKELL, D. D., President, and the Rev. C. WALLACE, Secretary of the Convention, having been offered and unanimously adopted, the Convention adjourned. "CLAREMONT."

THE CHURCHMAN.

NEW YORK, JUNE 4, 1853.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Our readers will see, though probably not regret, that the great incoming of Church news, at home, has pretty much crowded us out of our customary editorial space, this week. We really feel much obliged to the aforesaid news for coming in so plentifully just now: it is a welcome and seasonable relief to us; for, to say truth, such a continual pumping from our small spring, as we have for some time been keeping up, was threatening to run us dry, and would at all events be apt, if kept up much longer, to draw up some mud. We have much work now in our eye, waiting, and indeed clamoring to be done. We have somewhat more yet to say on the subject of Tendencies, which requires time and careful thought. We have also considerable matter in brew concerning that well-known series of what may be called "Tracts *not* for the Times," which is now and has been for some months in course of publication and circulation anonymously. These Tracts, it must have been observed, evince a preconcerted and systematic course of caricature and misrepresentation of what their authors are pleased to call Tractarianism: in point of intellect and learning, they are at best hardly respectable; but in point of unprincipled virulence and malignant fury, they are at least some of them, such as to defy competition. It will not be difficult to show that, in undertaking a course of studied falsehood against others, the authors have let out some most important truth respecting themselves. We shall in due time hope to give them some part of that attention which they so eminently deserve.

We have sincerely desired and labored to cultivate peace and good-will in the Church. We now have to confess that of late this has often seemed to us an almost hopeless undertaking. Forbearance on our part only has the effect, apparently, of provoking mean insolence and bitter intolerance on the part of some of our brethren: when we speak of peace, they do nothing but make themselves ready for battle; and, in short, they never seem to think they are doing GOD'S service, unless engaged in blasting the peace and murdering the good name of such as happen to differ from them in opinion. Hitherto we have done little more than stand in a defensive attitude. It is already becoming evident how easy it is to put them to the alternative of defense. Henceforth, unless we be much mistaken, they will have something to do, besides making wanton and uncharitable attacks. Not by any means that we purpose to carry on a warfare, any further than may suffice to impress upon them how much they are indebted thus far to the forbearance and consideration that have generally been extended to their weakness. Not having strength enough themselves to keep still, they not unnaturally think that those who do keep still, do so because they have not strength enough to move. Perhaps they ought to be disabused.

We are already spinning a longer editorial yarn, than we had contemplated. In our columns this week will be found some communications, about which, especially that from South Carolina, we confess to have felt some serious reluctances and misgivings. We would fain draw a veil over such painful and disgusting passages: but it is of no use; they are bound to be known: the shameless and ungovernable rage of malpractice, the dishonest and ignoble arts, the extreme violence and unmitigable rancor, which certain knots and packs of men are running into, cannot be concealed or disguised. They evidently want nothing so much as to be conspicuous, to have "ample room and verge enough" to exhibit their ground-and-lofty tumblings of fury and madness to an astonished public. It is tolerably clear, indeed, that nothing will use them up so fast as the giving them rope; and for our part we are ratherish inclined not only to let them have as much of this as they want, but to aid them a little, if need be, in the process of applying it to the proper use. If, in endeavoring to singe and scorch and blister others, they will needs kindle so large and so hot a fire as to burn themselves out; what can we do better than to lend them a little wind, not to say fuel, to help on the conflagration? Which may explain the reasons that have induced us to admit the communications in question.

THE CHURCH AT HOME.

New York.—On Sunday the 22d, being Trinity Sunday, the Rt. Rev. the Provisional Bishop held the stated ordination in Trinity church, New York; at which time, Mr. ROBERT F. CLUTE and Mr. NICHOLAS J. SEELY were admitted to the Deaconate; and the Rev. WILLIAM S. LUDLUM, the Rev. FRANCIS E. LAWRENCE, and the Rev. EDWARD C. BABCOCK, to the Priesthood. The candidates for the Deaconate were presented by the Rev. S. R. JOHNSON; those for the Priesthood by the Rev. J. A. SPENCER; both of whom, together with the Rev. Dr. HIGBEE and the Rev. Mr. DAVIS, united in the laying on of hands. The sermon was by Dr. JOHNSON.

On Sunday the 29th, the Rt. Rev. the Bishop of MICHIGAN was with the Provisional Bishop, in the morning preaching at St. John's, and in the afternoon reading the services at the church of the Annunciation; at which time Bishop WAINWRIGHT, preached, confirmed twenty persons, and addressed them.

New Hampshire.—The new edifice of Trinity church, Claremont, was consecrated on Wednesday the 25th, by the Rt. Rev. the Bishop of the Diocese.

Rhode Island.—The Rt. Rev. the Bishop of MAINE, acting by request of the Standing Committee, is making a visitation of the Diocese. Between the 17th and 22d of May, inclusive, he visited five parishes, and confirmed, in all, sixteen persons.

Connecticut.—The regular ordination was held on Trinity Sunday in Christ church, Hartford; the Rt. Rev. the Bishop admitting Mr. GEORGE T. RIDER and Mr. W. KIRTLAND DOUGLASS to the Deaconate; and the Rt. Rev. the Assistant Bishop admitting the Rev. HENRY MCCLORY to the Priesthood. The Deacons were presented by the Rev. Dr. CLARK, the Priest by the Rev. Prof. JACKSON; who, together with the Rev. Mr. WILDES of Massachusetts, joined in the imposition of hands. The sermon was by Bishop WILLIAMS.

The Sixty-ninth Annual Convention of the Diocese is to take place at Trinity church, New Haven, on Tuesday, the 14th of June.

We understand that the parish of Trinity church, New Haven, their house of worship being again overcrowded, is about sending forth another offshoot in the form of a Chapel-of-ease. Enough money has already been raised to yield an income of $700 a-year; one Lady having given $2,000. This will be the sixth church of the Reformed Catholic Faith in that beautiful and growing city.

Western New York.—Between the 16th and 22d of May, inclusive, Bishop DELANCEY held confirmations in five parishes, administering the sacred rite to fifty-six persons, and on each occasion preaching and addressing the candidates. The largest confirmation was seventeen at St. Paul's, Constableville; where, as we learn from the *Gospel Messenger*, the chapel has been enlarged and improved by a recess chancel and vestry room, new altar, a font, and appropriate furniture. The altar and font were each a present to the church; and the wardens and several of the vestrymen worked with their own hands in the erection of the chancel and vestry room.

New Jersey.—The Annual Convention of the Diocese was held at St. Mary's church, Burlington, on Wednesday the 25th; the Rt. Rev. the Bishop Presiding. After the usual religious services, the making out of the roll, and the appointment of various committees, the Bishop read his Address, which, among other things, communicated to the Convention the fact of another presentment. The afternoon was principally taken up in discussing that matter, and the Rev. Messrs. WATSON, OTIS, and DUNN, and Messrs. J. W. MILLER, R. P. THOMPSON, and E. B. D. OGDEN, were appointed a committee to take the matter into consideration, and report to the Convention. The following is their report:

The Committee to whom was referred the information, communicated by its Bishop in his address to the Convention, of a paper purporting to be a presentment of him, together with said document, respectfully report:

That they have carefully examined the paper, and compared it with the two former presentments, and find it to be substantially for the same alleged causes of complaint as were contained in one or both of them. That the specifications in the present paper are more artistically made, with some additions of dates, amounts, and details of particulars, but that the subject matter of the allegations is the same; and, in all cases, such details relate to matters which had transpired, and were known before the first presentment was made.

That the amplification of a former charge contained in the 21st specification, relates to the making and partial nonfulfilment, by the Bishop, of a contract entered into by him in 1847, with persons named in the specifications for furnishing and putting up an apparatus for the manufacture of gas, and that the amplification of a former charge contained in the 25th specification, refers to Bishop DOANE having paid usury and thereby, as alleged, had encouraged the violation of law—

The Committee therefore report the following for the consideration and adoption of the Convention:

Whereas, This Convention has ascertained that the Bishops of Virginia, Ohio, and Maine, have addressed to the Senior Bishop a presentment against the Bishop of this Diocese, dated on the 25th day of February, A. D. 1853, and the Senior Bishop has summoned a court of Bishops to assemble at Camden, in this Diocese, on the first day of September next, apparently with a view to the proceeding with the trial of our Diocesan, under said presentment;

And whereas, The present is the third presentment against the Bishop of this Diocese, substantially, for the same alleged causes of complaint, which has been preferred by the same presenters;

And whereas, The first of said three presentments was withheld from the court of Bishops, and was superseded by, and merged in, the second presentment, and was subsequently refused to be entertained by the court when again preferred by the presenters, and the second of the said presentments was duly considered by the court of Bishops summoned for the trial thereof; which court assembled at Camden on the seventh day of October, A. D. 1852, and subsequently met by the adjournment at Burlington in this Diocese, and the said court declined to proceed further in the matter thereof, because this Convention had previous to the making of the said presentment, investigated most of the matters contained therein, and had determined that there was no ground for presentment; and because further, this Convention stood pledged to investigate any charges against its Bishop presented from any responsible source, and a special Convention had, at that time, been called in reference to the new matters contained in the presentment then before the court of Bishops.

And whereas, This Convention truly redeemed its said pledge, and did afterwards investigate the said new matters, contained in the presentment last referred to, which was the second of said presentments; and did, at an adjourned special Convention held at Burlington on the first day of December last, fully exculpate the Bishop of this Diocese from any charge of crime or immorality made against him, and did determine that there was no good grounds for presentment.

And whereas, The said proceedings last mentioned, were held upon the faith of the above action of the said court, which had itself disposed of certain of the charges contained in said two presentments, and had referred the remaining charges therein to the Convention of this Diocese, as the proper tribunal for this investigation, and in the judgment of this body the aforesaid action of the court of Bishops was a final determination and adjudication of the matter of said two presentments, and the same cannot be revived for further action under the Canon of the American Church, upon which said presentments have been founded—

Therefore 1.—*Resolved*, That the attempt of the said presenters again to bring the subject matter of said charges for trial before the court of Bishops, is a violation of the Canon of 1844, entitled, "Of the trial of a Bishop;" a wrong done to the just rights of the accused Bishop, by putting in jeopardy a second time for the same cause, both his reputation and the exercise of his office, and a direct disregard of the recorded decision and judgment of the court of Bishops assembled in October of last year.

2.—*Resolved*, That the said attempt of the said presenters is an infringement of the rights of this Diocese, so largely dependent upon the exercise of his holy office by its Bishop, and a violation of the good faith under which it proceeded consequent upon the decision of the court of Bishops, to an investigation and disposal of the new charges against its Diocesan.

3.—*Resolved*, That the Diocese of New Jersey had good right, in law and morals, to suppose that its peace would not be again disturbed by a renewal of charges against the Bishop heretofore investigated and dismissed, and does most solemnly protest against this renewed attack upon its privileges.

4.—*Resolved*, That a committee of seven be appointed by the Convention from the clerical and lay members of this body, to appear before the court of Bishops summoned to meet in Camden on the first day of September next, to lay before them the testimony taken by, and the report of the committee appointed at a special Convention of this Diocese on the 27th of October last, to investigate the new matters contained in the presentment read before the court of Bishops, assembled on the 7th of October aforesaid, and the action of the adjourned special Convention thereon.

5.—*Resolved*, That the committee do present before the court the Preambles and Resolutions of this Convention, and do protest, in the name of this Convention, against any further action under the third presentment against our Bishop, and take such measures in the premises as their wisdom and discretion may suggest.

JOHN L. WATSON, J. W. MILLER,
WM. B. OTIS, R. P. THOMPSON,
CLARKSON DUNN, E. B. D. OGDEN.

The Resolutions were adopted by the following vote:
Clergy—Ayes 25; Noes 2; declined voting 1.
Laity—Ayes 28; Noes 5; divided 1; declined voting 1.

Pennsylvania.—On Trinity Sunday Bishop POTTER held the regular ordination in St. Mark's church, Philadelphia; when the Rev. MORGAN DIX and the Rev. WM. WHITE MONTGOMERY were admitted to the Priesthood; the former, on presentation by the Rev. Mr. WILMER, the latter by the Rev. Dr. DUCACHET, who, together with the Rev. Mr. VARIAN, joined in the laying on of hands. The Bishop preached and confirmed three persons, twenty-nine having been confirmed in the same place on the evening previous. Such evidences of prosperity in this noble parish are truly cheering. We heartily join with the *Register* in congratulating the Church on the restored health of the excellent rector of the parish, the Rev. Mr. WILMER.

Maryland.—Bishop SOUTHGATE, acting for the Bishop of the Diocese, held an ordination in Emmanuel church, Cumberland, on Trinity Sunday, and admitted the Rev. JOHN W. NOTT to the Priesthood. The Rev. L. H. JOHNS, the Rev. P. M. STRYKER, and the Rev. D. H. BUEL joined in the imposition of hands; the latter also presenting the candidate. The sermon was by the Bishop.

The Annual Convention of the Diocese took place at Baltimore on Wednesday the 25th, the Rev. Dr. WYATT presiding in the absence of the Bishop. The most considerable feature of the session was in a matter touching the Rev. Dr. JOHNS. It seems that some while since the Standing Committee had lodged official information with the Bishop of Dr. JOHNS' having preached, without using the religious services which the Church prescribes to be used by her clergymen in all such cases. This action of the Standing Committee was regarded by some as being irregular. On the second day of the Convention, Mr. JAMES CARROLL offered the following Resolutions:

That whenever in the judgment of this Diocese, a Presbyter of the Protestant Episcopal Church in Maryland has performed an act, injurious to the true interests of religion, not in accordance with the laws and usages of the Church, and calling for the interposition, in some form, of its discipline; and shall deem it his official duty to lay before the Standing Committee the information in his possession touching the act complained of, and shall invoke their decision in the premises, it becomes their duty to proceed in accordance with the provisions of Maryland Canon 6, 1847.

That under such circumstances the Bishop neither needs, nor can he ask for advice from the Standing Committee, having already made up his mind, and having taken the initiatory step towards the prosecution of the accused Presbyter.

This gave rise to a somewhat lengthy and spirited discussion, the main drift of which may be gathered from the following:

The Rev. Dr. H. V. D. JOHNS then took the floor, and spoke at considerable length in explanation of the views he entertained respecting the action of the Standing Committee in relation to this matter. In the course of his remarks, Dr. JOHNS took occasion to relate the circumstances of conduct which had subjected him to this censure, and disclaimed any violation whatever of any canon or rubric of the Church, and demanded to have the law cited which it is asserted had been violated by him.

He said that the Committee, without giving him a hearing, had passed condemnation upon his acts. He proceeded to bring before the Convention several precedents to support his conduct, and asked that the Convention should undo the wrong they had done him by having placed the report of the Committee among their proceedings.

The Rev. Dr. ATKINSON replied to Dr. JOHNS' remarks respecting the action of the Standing Committee, and, as a member of that Board, he disavowed any intention to condemn or censure Dr. JOHNS, and declared that while the Committee had intended the document for the Bishop alone, they had not intended, even thus privately to convey any idea of condemnation. The Committee make no charge in their report, but only suppose if certain alleged charges are true, what course would in such case be the most expedient one to be pursued by the Bishop. Dr. A. continued his remarks at great length, fully reviewing the conduct of the Committee, and attributing the result of this matter to a series of circumstances, rather than to any positive or intended action on the part of Dr. JOHNS, the Bishop of the Diocese, or the Standing Committee.

The issue of the discussion was, that Mr. CARROLL withdrew his Resolutions, and the following, moved by Mr. BLACKSTONE, was unanimously adopted:

Whereas, By resolution of the last Convention of this Diocese, a written opinion of the Standing Committee, touching a correspondence between the Bishop of the Diocese and Rev. Dr. JOHNS, was ordered to be inserted in the Journal; and whereas, the opinion of the Committee and the resolution of the Convention, have been regarded as a censure of the Rev. Dr. JOHNS; Therefore,

Resolved, That in the opinion of this Convention, as far as it can express an opinion concerning the proceedings of a previous Convention, no such judicial censure was conveyed, designed, or implied by the resolution to enter the document of the Standing Committee upon the Journal.

The proceedings growing out of Mr. CARROLL'S Resolutions were then, on motion, ordered to be stricken from the minutes of the Convention. The Rev. Mr. PENDLETON having offered a series of resolutions touching the apostasy of the Rev. Mr. BAKER to Romanism, and directing the Standing Committee to investigate the matter; Dr. ATKINSON thereupon suggested that the Committee be also requested to do the same touching the apostasy of the Rev. Mr. QUINAN to Presbyterianism. The matter was finally laid on the table, without any definite action.

The more important elections for the year resulted as follows:

Standing Committees. Western Shore. The Rev. Drs. WYATT and ATKINSON, and the Rev. Messrs. PINCKNEY and MCKENNEY. *Eastern Shore.* The Rev. Messrs. CROSDALE, GOLDSBOROUGH, and MCKENNEY.

Delegates to General Convention. Clergymen. The Rev. Drs. WYATT, ATKINSON, and MASON, and the Rev. Mr. BARBER. *Laymen.* The Hon. E. F. CHAMBERS, and Messrs. WILLIAMS, CAMPBELL, and EVANS.

Virginia.—The Convention of the Diocese met in St. Matthew's church, Wheeling, on Wednesday the 18th ult., and continued through that and the two following days. Bishop MEADE being kept away by illness, the Rt. Rev. the Assistant Bishop presided; the Bishop of KENTUCKY being also present and assisting in the services. After the usual preliminary services and appointments, Bishop JOHNS read the Annual Report, giving a detail of the Episcopal doings for the past year. As the statistics of the Diocese do not appear in the *Southern Churchman*, we are unable to make any showing, as to how much the Church has grown and thriven in that highly-favored region during the year. The Report being finished, Mr. D. H. CONRAD, a lay-delegate, offered resolutions approving the part taken by Bishop MEADE in the presentment of Bishop DOANE, but disclaiming any interference as to the guilt or innocence of the latter. All, it seems, concurred in the views expressed by the mover, though a *few* questioned the propriety of meddling at all in the matter. The Rev. Dr. SPARROW then read a report from the Committee appointed last year, "touching the subject of a Supreme Court of Appeal in the General Church." The report argues strongly against the establishment of such Court, but the argument is much too long for our space. A few passages, however, are so very edifying, that it would manifestly be wrong to withhold them. After descanting on the *possibility* of a *silent* change of doctrine resulting from such a measure, it goes on thus:

And it is not silent change alone, designed or undesigned, which is to be feared, as a consequence of a Court of Appeal in doctrinal matters. The decisions might be in harmony with the plain grammatical sense of our standards, with just such modifications as the state of religious opinion at the founding of the American Church might seem to require; and still they might prove very disastrous to the well-being of the Church and destructive of one of her peculiar excellencies. One of these is, that she is a comprehensive Church: that while very far from being latitudinarian, while she is scriptural, orthodox, evangelical, Episcopal and Protestant, she does not seek to tie up her ministers, and much less her members, to every refinement of doctrine, to which, even her own system might be legitimately carried. She would allow for the different degrees of original mental constitution and of educational development among them; for habit of thought accidentally acquired; for mental idiosyncrasies, and all the other causes of difference which exist among fallible creatures, as far as possible; being persuaded it is the best for the individual mind, for the individual conscience, and best for the piety and peace of the whole body. But this characteristic excellence of our Church and its administration, would probably be much reduced, if not destroyed, by the decisions of a Court of Appeal. As every succeeding council of old, narrowed the ground for the members of the Church, so each succeeding Court would narrow that of the clergy among us; and we might have, at last, a platform of doctrine, altogether too restricted for practical use. Admit even that it was absolutely and in itself considered, more perfect for these very additions, relatively it would be made thereby more imperfect, being unadapted to the use of such imperfect creatures: though SAUL'S own armor, the very best in the kingdom, it would be unsuitable to DAVID, the servant of the LORD.

Howbeit, in cases of dispute about rubric and canon, the Committee seem inclined to yield a very little, thus:

We are not prepared to say that with reference to such, under certain circumstances, a Court would not be desirable. But even here, we think, the call for such a tribunal is by no means urgent; not certainly so urgent as to make the establishment of a Court for these alone at all expedient at the present time. The matter of rubrics and canons is very seldom, if at all, *vital*.

From the following passage it would appear, that by the above-mentioned allowance for "mental idiosyncrasies," they only mean that themselves and such as think with them should be allowed to suppress all "mental idiosyncrasies" but their own:

If judical action is the desideratum to check Romanizing tendencies, it is quite superfluous to be providing a High Court of Appeal until the Lower Courts have acted, and their action has been complained of as a grievance. But it is notorious nothing of the kind has taken place. The perverts have all gone without the slightest disciplinary handling. If anything is to be complained of, it is not that the Lower Courts have acted wrongly, but that they have not acted at all. If, on the other hand, it may seem to some to be implied in the fact that the Church has allowed these men to hold Romanistic sentiments, and to go on changing till they they become all-out Roman Catholic, and attached themselves formally to the Church of Rome (as they had done long before in heart and spirit), and *that* without one word of official warning,—one act of official censure:—if we say, in view of this and other important features of this movement, which might be mentioned, the conclusion in our minds should be, that the evil is deeper than to be reached or remedied by anything so superficial as a Court, whether Superior or Inferior; then it is plain our eyes should be turned in another direction, and we should look to the General Church for some primary and fundamental action, which will forever remove the *occasion* of these departures from the faith in our communion, whatever it may be, and effectually shut the door, or rather close the crevice, by which they found an entrance among us.

What they here understand by the General Church, is of course much too deep for our sounding-line. The best we can make of it is, that it means none other than that very general Church in virtue of which every man may become a church unto himself, and the authority of which men have ever been wont to plead, when they would schim off from the "One Catholic and Apostolic Church," and form themselves into a sect. However, the report winds up with the following:

Resolved, That the question of a Supreme Court of Appeal is one of the first importance, which-ever way decided by our Church,—and that if brought before the next General Convention as part of the unfinished business of the last, it should receive the deep and earnest attention of the delegates of this body.

The Committee on the State of the Church also submitted a very grave and pious report, from which we extract the following:

In saying that it seems to your committee, the present state of things in our Church is being made the means of waking up our laity to a sense of their spiritual privileges we cannot sufficiently thank GOD, that if our laity are thus in any measure aroused, it is not by what they see in their own midst; but what they hear of as occurring in other dioceses. GOD be praised, Virginia has not had cause, thus far, to deplore defection to Rome, whether from her clergy or laity, and that so far from any tendency existing in the diocese in that way, we think the tide is manifestly setting back, and that we are beginning to feel, more deeply than ever, that the only infallible standard of religious truth upon the earth is the Inspired Word; and that the best human exhibition of the contents of that Word, is to be found in the precious documents left us by the English Reformers, the Articles, Homilies and Prayer Book; read and interpreted as common sense would dictate, under the SPIRIT OF GOD, in the light of the more practical exhibition of their views, given us by these noble men in their collected works. The effect of all that has transpired beyond our diocesan limits has been only to make us more deeply feel, that adherence to these divine and human standards and to the latter as thus historically interpreted, is our chief security for the continuance of spiritual freedom, truth and purity among us; and is also the only proper preparation for that great conflict of religious opinions, which seems to be approaching, throughout Christendom.

Twenty years ago our Protestant brethren, escaping from the misapprehensions which they had inherited or accidentally taken up, were beginning to turn towards our Church, as a communion in which they might enjoy freedom and peace, and cultivate Christian knowledge and spiritual religion with special advantage. That movement has undoubtedly been checked by evils of which we have been speaking. It is pleasant, however, that *all* have not thus mistaken *accidental* for an *essential, inherent* evil; but that, on the contrary, many of this class, in connection with the scattered members of our own fold, are at this time, ready and anxious to receive and profit by pastors sent forth by our Church. In many places in Virginia, east and west of the mountains, the people are calling for her ministrations.

From all which, one might naturally infer, that in the highly-favored Diocese of Virginia the Church is commonly believed to be in so bad a state almost everywhere else, that people are not over-forward to knit themselves into her membership. We have known places where so much time was spent in preaching down *Tractarianism* in the Church, that people could not but conclude that they must needs go out of the Church to hear the Gospel preached. It will be seen, that on this principle to other Dioceses belongs all the credit of that profound peace which seems to have settled on the Church in Virginia.

The Committee on Finance also made a report, of which the only statistical item given in the *Southern Churchman* is the sum of $42 70, as the amount of receipts for the contingent fund. With reference to delinquent parishes, the report speaks thus:

The committee are unable to state the precise amount of these delinquencies, as it will be seen that but few reports of the number of white communicants in each church, have been referred to the committee. The amount, however, is very large. The deficit in the Treasury shows the necessity of making earnest efforts to collect without delay, the dues of the several churches. The failure of many churches to be represented at this Convention is doubtless the cause of most of the delinquencies.

Of course all the reports and resolutions were accepted and adopted. Perhaps we should observe in this connection, that of the 122 Clergy, registered in the almanac as belonging to the Diocese, only 50 were present at the Convention. The number of lay-delegates in attendance was 24. Among the other proceedings of the Convention, the Rev. J. P. PAGE was, on Friday morning, ordained to the Priesthood by the Rt. Rev. the Assistant Bishop, Bishop

Smith assisting in the services. After the adjournment of the Convention on Friday, religious services were kept up through the two following days, as a sort of "protracted meeting." On Sunday, there was a very exemplary display of "liberty, equality, and fraternity," several Clergymen of the "Episcopal persuasion" being invited to officiate in "several of the Methodist and Presbyterian churches;" which invitation they of course accepted. The following is the account of the services at St. Matthew's church on Sunday:

Prayer was read at 6 o'clock A.M. At 10 o'clock the Litany was read by Bishop Johns, the Nicene creed forming a part of the service, as required by the rubric, which prescribes that either this or the Apostles' creed shall be read after the Litany, unless one of them may have been used immediately before; an expression which evidently implies that the blending of the Morning Prayer and the Litany into *one* service was expected to be rather the exception than the rule when the rubric was framed.

North Carolina.—The Annual Convention of the Diocese was held at Raleigh last week. No full report of the proceedings has reached us. Of course the main business was the choice of a man to fill the Episcopate. The ground and mode of their action in this matter are among the things yet unreported. The election resulted in the choice of the Rev. Thomas Atkinson, D. D., of Baltimore, by a very decisive vote, it is said. It is since understood that Dr. Atkinson has signified his acceptance. If this be so, as we most sincerely hope it is, we may heartily congratulate that Diocese on the prospect of having a man who will make up for the terrible affliction they have suffered in their late Bishop.

Florida.—On the 13th of March, the Rt. Rev. the Bishop of Missouri, acting by request of Bishop Rutledge, confirmed eight persons at St. John's church, Warrington. Since that time, Bishop Rutledge has administered the Apostolic rite as follows: April 3d, to ten persons, at St. John's church, Jacksonville; April 10th, to twelve, at Trinity church, St. Augustine; April 21st, to twenty-two, at St. Paul's, Key West; May 5th, to six, at Trinity church, Apalachicola; May 15th, to four, at St. John's, Tallahassee.

Alabama.—The Rt. Rev. the Bishop of the Diocese consecrated a new church at Demopolis, on Sunday the 17th of April.

Mississippi.—On Sunday, May 1st, the Bishop held a confirmation at St. Andrew's church, Jackson, and gave the rite to ten persons.

The Annual Convention of the Diocese was held at the same place, on Wednesday the 11th ult., Bishop Green presiding. The proceedings were marked by entire unanimity, and the most kindly Christian feeling. Two new parishes were taken into union with the Convention. Perhaps the most considerable point in the session was a very important change, reported by the Committee on Canons, in the organizing of courts for the trial of Clergymen. The old system of making up a particular court for every case was thought liable to many objections: it did not work well, and the decisions under it were seldom satisfactory. The amendment proposed by the Committee is now the law of the Church in that Diocese. The subject of the African mission, in connection with the proposition that Tennessee, Kentucky, and Mississippi should unite in raising the annual sum of $2,000 to support a mission in Africa, was referred to a committee, who reported thereon and recommended that the Bishop should enter into a correspondence with the Bishops of Tennessee and Kentucky, on the subject, and lay the correspondence before the next Convention. In the meantime the committee expressed the hope that individuals might be found who would nobly step forward to aid in carrying out the views of the Missionary Bishop of Africa.

The Bishop in his Address spoke with great force and effect concerning the apostasy of Bishop Ives; and the Committee, to whom was referred this point of the Address, reported a follows:

That portion of the Bishop's address which alludes to the Apostate Bishop of North Carolina meets with a deep and feeling response from our hearts, and we doubt not from every member of this Convention; and the Committee recommend to the Convention the adoption of the following:

Resolved, That this Convention, representing Christ's Holy Catholic Church in Mississippi, do most deeply sympathize with our sister Diocese of North Carolina in this her sad bereavement, and yet they rejoice at the devoted and noble stand she has taken in behalf of "that Faith once (for all) delivered to the Saints," and at the solemn protest which the conduct and action of her members evidence against the pernicious and anti-Scriptural doctrines of the Church of Rome.

THE CHURCH ABROAD.

England.—It appears that the parish of St. Paul's, Bermondsey, London, which has been so often noticed as the scene of conversions from Popery, is a sort of missionary parish established for that very purpose. The great progress of the good work in that quarter is now fully admitted by the Romanists themselves, as appears by the following announcement in the *Catholic Standard*:

It is stated, we believe on good authority, that the Apostolic Bishop of Southwark contemplates a very early removal from St. George's, with the view of taking up his abode in the lowly mission-house in the obscure quarter of Webb-street, where his lordship intends to do missionary duties in person, in the midst of a poor and ignorant population, in whose ranks ravening wolves have for some months past been making serious incursions. Under these circumstances, there has been a change in the clerical body attached to this mission, and the Rev. W. Donovan has been removed.

The Rev. John E. Armstrong, incumbent of the parish, has published in the *English Churchman* a pressing appeal for help towards the noble cause in which he is laboring so successfully. After quoting the above announcement from the *Standard*, he goes on thus:

It appears by the foregoing, that Priest Donovan was unable to stem the tide of conversions to the Protestant faith, and that nothing less than a Bishop and his suite will answer the occasion. In the meantime, the Christian public cannot but see that the clergyman will require support in carrying on the warfare against the pestilent heresies of Popery; the enemy feel that their cause is fast sinking in this locality, and are determined to make a great struggle to support it.

The great numbers of inquiring Romanists from all quarters who are continually coming to the clergyman, render it physically impossible for him to carry on the work unless he is assisted. He would require two curates, one to assist him in his English work, and another in the Irish, but he has not the means of paying them—the grant which he has from the Curates'-Aid being inadequate to pay one.

There is also great need of support for the school, as it is of the greatest importance that the children should be attended to in a parish where every effort is made to withdraw them from the truth, and, unhappily, the neighborhood is so poor that it is impossible to obtain sufficient support from the locality; and the number of converts which have been received into the Church, causes an additional weight of responsibility upon the clergyman, to try and instruct their children, so that they may not be left in that state of ignorance in which the Papist party admit the parents were left by the priests, as appears by the above quotation.

The presentation of the address, of which we made some notice last week, from the parishioners of St. James', Westminster, to their late rector, the Rev. Dr. Jackson, was followed with a gift of plate which was purchased at a cost of £700.——Since our account of the consecration of Dr. Jackson, last week, some further particulars of the ceremony have come to hand, which particulars, we doubt not, will be interesting to our readers, as a fresh token of the essential unity existing between different branches of the one great Church. The *Guardian*, after speaking of the imposition of hands, the consecrating prayer, and the delivering of the Bible into the hands of the new Prelate, adds the following:

The 80th Bishop of Lincoln then entered within the rails of the altar, and took his seat between the Archbishop of Canterbury and the Bishop of Ohio; and, in conclusion, the Holy Sacrament of the Eucharist was administered to the Bishops and officiating clergy by the Archbishop and the Bishop of London, and to the rest of the congregation by the Bishops of London, Winchester, Quebec, and Ohio, within the altar-rails; and by the Bishop of Lichfield, followed by the Rev. H. D. James; and Bishop of Oxford, followed by the Rev. J. Thomas, at kneeling-stools very decorously and nicely arranged in the chancel just outside the altar-rails. There were upwards of 320 communicants.

The Rev. Drs. Tyng of New York and Dorr, of Philadelphia, are also spoken of as present on the occasion. No honest man will need to blush at being interested in the *Guardian's* description of the scene. We hope it will not be suspected of any Romish tendency:

Such a striking spectacle as the Church presented is not of everyday occurrence. The numerous clergy in their robes, occupying the northern side of the chancel, in front of the Howard chapel; the clustering crowds occupying every available space; the brilliant sunshine streaming in through the magnificent altar window, and lighting up the varied tints of its storied panes; the splendid tones of the organ, pealing along the high-arched open-roof—all combined to form a fitting accompaniment to the great religious ceremonial to which the day was especially devoted.

The Rev. Augustus P. Saunders, D. D., formerly student and tutor of Christ-church college, Oxford, and for the last twenty-one years Head-master of Charterhouse School, is announced as having been appointed to succeed the late Dr. Butler in the deanery of Peterborough.

On Saturday the 7th ult., a case came up in the Vice-Chancellor's Court, touching the validity of a bequest of about £50,000, by Miss Jane Cook, towards the endowment of district churches and chapels. The words of the testatrix are given as follows: "As to the residue of my personal estate which shall not be otherwise disposed of by me, I direct my executors, as opportunity may offer, to apply such portion thereof, as may legally be applied to such purpose, in the endowment of district churches and chapels, in populous places and parishes, in order that the poor may have the Gospel preached to them in this county." The suit in question was brought by the next of kin, on the ground of the bequest being void, as contrary to the mortmain statutes. Mr. Vice-Chancellor Wood gave judgment sustaining the bequest. The concluding sentences of his opinion are as follows:

It has been said that the bequest was not valid, because it might be an inducement to the trustees, or to other persons, to buy land. But suppose a bequest to trustees to provide for the sick poor of a parish in any manner they thought fit. Surely that would be valid; yet it might be said that there was a direct inducement to build an hospital if they thought fit. The mere possibility of an unlawful application would not justify this court in holding the bequest invalid. The court could take judical knowledge that there were many churches in the kingdom, now existing, requiring to be aided by endowment, and he was of opinion that this trust was one which upon all the authorities the court was bound to sustain.

At the latest accounts, the subscriptions for endowing the four new Colonial Bishoprics had reached the sum of £6,812. Of the sums given during the week ending May 6, the largest was £200 by the Archbishop of Armagh.

The 199th Anniversary of the association known as "The Sons of the Clergy," was celebrated with full choral services at St. Paul's cathedral, on Wednesday the 11th. The sermon was by Archdeacon Sinclair, who endeavored to point out the peculiar claims which the clergy presented to the charitable and Christian feelings of the laity. There were 2,000 parishes in which the income of the clergyman was less than £150 a-year, and it was impossible to consider this fact without perceiving that the existence of a society having for its object the assistance of clergymen of the Established Church who were in pecuniary distress was well-deserving of encouragement and support.

The annual banquet took place in the evening at the Merchant Taylors' Hall, the Lord Mayor presiding. The Archbishop of Canterbury, ten Bishops, and several of the Nobility were present. The chairman having proposed, "The health of His Grace the Archbishop of Canterbury, the President of the Sons of the Clergy," the Archbishop thereupon made an address, of which the following is a report:

The Archbishop of Canterbury, in returning thanks, expressed the satisfaction he felt at finding that the institution still continued to excite a warm interest in all the true friends to the Church of England. He assured the company that nothing could exceed the interest he felt in this important charity, but he was deeply sensible of the fact that whatever they might do to promote its success might fall considerably short of what they desired to do. He could not but feel that there were many persons in the Church whose character and abilities entitled them to a high position in the profession, but who had been prevented by the force of circumstances from rising beyond the condition of a country curacy, and who had been unable to make provision for their families. It was to such cases as these that the objects of this charity were especially intended to apply, and he felt that for so noble a purpose as the relief of necessitous clergymen and their families, that the Church and laity should be united together in the bonds of true brotherhood. Happily he found this principle recognized in the sense of mutual obligation which was no doubt entertained by the promoters of this institution; and he should best show the manner in which the society's operations had been carried on by reference to a statistical statement which had been placed in his hands by the secretary. From this he found that in the last year 186 clergymen, having no other recommendation than their characters and necessities, had received relief to the amount of £3,497, in sums of from £10 to £50 each. 700 widows, or aged persons, had received pensions of from £10 to £25 each. £210 had been distributed in donations to meet temporary emergencies; and £142 had been given to children to promote their advancement and apprenticeship; the total results showing that 1,250 persons had been materially assisted by the society during the year. He saw no reason to think that the Festival of the Sons of the Clergy would ever fall in public estimation; and he was quite sure that so long as that bond of unity which appeared to exist between the Church and the laity continued to be preserved, the poorer brethren of the Church would not want for that assistance which was really their due. He concluded by proposing, "The Health of the Lord Mayor," for his kindness in presiding on the occasion.

The Lord Mayor, in acknowledging the compliment, said he placed this society out of the category of ordinary charities, inasmuch as the recipients of its bounty had a right to demand what they received, for they required pecuniary assistance, simply because they had been placed in situations which the country ought to be ashamed of. A society like this presented especial claims to the support of the laity, inasmuch as it professed to relieve those whose lives had been passed in assisting and comforting the wretched and distressed, and who, perhaps, while consoling others, had to bear with aching hearts and smiling faces the sorrows and privations of their own homes.

At the close, the secretary announced that the present collection was the largest upon record in connection with their annual festivals. There had been received at St. Paul's, £95; at the dinner, £1,315; annual subscriptions, £370; showing an increase of £282 over the receipts of the last year. The total sum received, including legacies and donations, was £4,168. He further stated that the next festival, being the 200th anniversary, efforts would be made to give additional interest to the proceedings.

The Convocation of the province of York was to be held on Wednesday the 18th ult., in the chapter-house of York Minster. The Archbishop of York, it was said, would not be present, but would delegate his authority as president to the Rev. E. C. Hawkins and the Rev. W. H. Dixon, two of the canons residentiary. The Convocation of that province is all concentrated in one House.

Arrangements, it is said, have been made for commencing a training college in the Diocese of Exeter. The foundation-stone was to be laid on Thursday the 19th, by Sir John Kennaway, assisted by the Bishop of Exeter. It is expected that the college will be opened for students early next year.

The Yorkshire Church Union held a meeting at Normanton, on Wednesday the 11th ult. The interest of the occasion was mainly concentrated in the following Resolution:

That whereas, the 10th clause of the Government Education Bill of 1853, by making it a condition that in all schools to be admitted to the benefit of the act the children shall be at liberty to withdraw from any religious instruction given in such schools, and from attending any place of religious worship, thereby practically excludes from aid all those schools which require their children to be educated in the doctrine and discipline of the Church; and whereas, a great portion of the municipal taxation is levied on the property of members of the Church, this Union do protest against the injustice of this bill, which thus arbitrarily excludes Churchmen and Church schools from their share in the distribution of municipal rates set apart for educational purposes.

On the same day, was held, at Exeter Hall, the 17th annual meeting of the Protestant Association. The Report stated that the receipts for the year were about £1,421, the expenditure about £1,410. Also, that a fraction over £184 had been received for publications during the year. Finally, that the Committee had circulated petitions with reference to the Maynooth Grant, to nunneries, and to "the Protestant Episcopal Church in Ireland." For the due understanding of the why and wherefore of these so extensive operations, perhaps it should be observed, that the life of the Association, like that of the Evangelical Knowledge Society here, seems to consist mainly in spitting and sputtering at what it calls *Tractarianism*.

A new church, to be known as St. John's, at Angelltown, North Brixton, was lately consecrated by the Bishop of Winchester. The following brief description of the structure is from the *Guardian*. It will be noticed, perhaps, that the seats are close; free churches being probably regarded as of too *Tractarian* a stamp for the Diocese of Winchester:

The plan presents a well-developed chancel, nave with clerestory, north and south aisles extending eastward so as to form side-chapels, vestry, north porch, and western tower. The church is built chiefly of Kentish rag-stone, with dressings of Portland stone, and the period of English architecture chosen by the architect (Mr. B. Ferrey) is late Perpendicular. The most prominent feature of the exterior is the embattled tower, containing two fine windows in each elevation of the belfry, and crowned by angular pinnacles, with others of smaller size, one on each side. The east window is of five lights, filled with stained glass, of which the subjects are figures of our Saviour and the four Evangelists, beneath ornamental canopies. The chancel is elevated by three steps, and the font consists of a shaft and octagonal basin, its eight faces charged with quatrefoils and the evangelistic symbols. The seats, which are of oak, are not open. The neighborhood is indebted for this handsome structure to the Rev. Dr. Vaughan and Mr. W. Stone.

A new church, also, to be known as St. John's, at Cullingworth, was recently consecrated by the Bishop of Ripon. It is spoken of as "containing 564 sittings, all free and unappropriated forever."

On Tuesday the 17th, the Bishop of London consecrated a new church in the district of St. Pancras. The cost of the building, amounting to £7,000, has been wholly defrayed by Miss Barnett, a benevolent lady residing in the neighborhood. The church has sittings for 600 persons, and is in the Gothic style of the 13th century.

The ancient and venerable edifice of St. Botolph's ch., Boston, having lately undergone extensive renovation, was re-opened by the new Bishop of Lincoln, on Thursday the 12th ult. Our Anti-ecclesiological brethren will doubtless be much comforted and edified by the following account of what has been done:

The works just completed comprise the substitution of elegant oak benches in the place of the old pews throughout the church, the addition of a large stained glass window by O'Connor at the east end of the chancel, the removal of the organ to an external chamber built for its reception at the north-west angle of the chancel, the restoration of the fine oak stalls of the chancel, and the addition of seven new highly-carved canopies. The chancel is also tastefully paved with Minton's encaustic tiles, and there are other alterations of a similar nature in other parts of the church. At the west end of the nave, opposite the south door, upon its proper complement of steps, is situate the font, a new and exceedingly beautiful one, the gift of A. J. B. Hope, Esq. The communion table is also a new one; it is formed of massive oak, weighs above a ton, and is approached by eleven steps from the chancel, which is itself higher than the body of the church But what is the greatest work is a truly beautiful groined ceiling in the tower. Formerly there existed here a ringing chamber, so placed as to block up the lower lantern. This has now been removed, and the architect has been enabled to form probably the finest vaulted roof of the kind in the kingdom. It is 156 feet from the ground, being 20 feet higher than any other in England. The centre boss, which bears the emblem of our Lord, weighed, before being carved, six tons; it is surrounded by four smaller ones, bearing the emblems of the Evangelists, as well as by four angels, each holding a portion of a scroll. Around the sacrarium are retained the iron rails of 1740, which are now neatly painted blue and gold. The altar hangings are red and gold, and look extremely well. The floors of the body of the church are almost entirely composed of ancient ledger stones, all of great interest, some few being really magnificent. The pulpit is an old one. It is of carved oak, of the time of James I., is very handsome, and is placed against the easternmost pillar on the north side of the nave. It is tastefully ornamented with gold, and is approached by a light and elegant iron spiral staircase. The arrangement of the lights is novel, and in the highest degree successful. Instead of the usual plan of solitary brackets scattered all over the church, and marring its beauties, the plan they adopt is to erect rich brass standards, each bearing a considerable number of jets, and producing a vista of light perfectly indescribable. Over the font is suspended a magnificent corona, bearing nearly a hundred lights, and which, although in its present position almost invaluable, would still, we fancied, be still more useful if suspended in the chancel, where something of the kind is required. The adaptation of the modern invention of gas to ancient churches, so as not to destroy the effect of their architectural structure by incongruous fittings, has long been one of the most vexed problems of church restoration. The most fastidious stickler for ancient precedent would acknowledge that the richly decorated standards and the crown of light at the western end, harmonize so entirely with the whole building in its restored aspect, that they might almost be deemed part of the original design.

The church at Buckland, in Somerset, having become much dilapidated, a meeting of the parishioners was lately held with a view to the rebuilding of it. The Rev. John E. Lance, rector of the parish, stated that the cost would be about £5,000 or £6,000; that of this sum his brother-in-law, Mr. Porcher, had offered to give £1,000; and that, if the rate-payers would raise £500, he would himself provide the balance out of his own means. He did not intend asking any of the Church Societies to assist, as he thought their income was already inadequate to meet the demand upon it; nor was it his intention to solicit the aid of private individuals. The parishioners joyfully accepted the offer, and at once agreed to provide the £500 out of the rates.

St. Andrew's church, at Islington, the first stone of which was laid by the Bishop of London in September last, is nearly finished. It is said to be built in the floriated style of Gothic architecture, with tower and spire; the length 120 feet, breadth 65 feet. It is to contain sittings for 1,975 persons. The consecration is expected to take place in July.

On Tuesday the 10th, the first stone of a new church at Warley, Essex, was laid by Miss Clay, sister-in-law of the Rev. Dr. Robinson, rector of Great Warley. Miss Clay herself contributed £300 towards the building, besides £1,000 for the endowment fund. The estimated cost of the building is £4,000, of which £2,500 had already been raised, Dr. and Mrs. Robinson having given £500, and the East India Company £200, besides a site for the church.

The foundation-stone of a new church was also laid recently at Deanshanger, Northamptonshire. It is to be in the early English style, consisting of a nave, 60 feet by 25; north aisle, 60 by 10; chancel, 25 by 19; with an open-timbered south porch.

A new church, to be know as St. Paul's, situate at Balsall-heath, near Birmingham, was consecrated by the Bishop of Worcester, on Tuesday the 17th. It is in the style of the 13th century, consisting of chancel, nave, and south aisles, and having sittings for 1,100 persons. The cost is said not to have exceeded £3,500.

Measures have been taken for restoring and enlarging the church of St. Nicholas, at Brighton. Respecting St. Paul's church, at the same place, the *Brighton Guardian* has the following:

There is now some probability of the completion of St. Paul's church, West-street, by the erection of a very handsome spire, which formed part of the architect's orginal design for the edifice, and which is only wanting to render it one of the most striking buildings in the town. During the last fortnight Mr. Chessman's men have been employed in erecting a scaffold round the base of the tower, which remains as at the time of its consecration in 1849, level with the rest of the building, the object being, we understand, in the first place to raise the tower 60 feet. This will prepare it for the spire, and if the funds are found sufficient, that elegant structure, 98 feet in height, will be run up. The summit of the spire will be 200 feet from the ground, and it will form a most imposing object. It has been stated that it is intended to put up a peal of ten bells in the tower. We shall be nearer the mark if we say that, the wish for such a peal has been expressed, and that, should funds be provided, there is great probability of the wish being gratified.

The Society for the enlargement, Building, and Repairing of Churches and Chapels held its monthly meeting on Monday the 16th, the Bishop of Oxford presiding; the Earl of Powis and the Bishops of Bangor, Salisbury, Gloucester and Bristol, St. Asaph, and Llandaff being present. Grants were made for building six new churches; for re-building two, and for enlarging and repairing seven. Since the last meeting, the Society had received a legacy of £1,000, bequeathed by the late Miss Woods.

According to a parliamentary return, it appears that the payments made to the Ecclesiastical Commissioners on account of the suspended stalls in the cathedral and collegiate churches in England and Wales, since the 24th of June, 1852, amounts to £30,299 2s. 11d. The number of suspended stalls is 48.

On Tuesday the 17th, the Archbishop of Canterbury visited the parish church of Dartford, Kent, and confirmed a large number of young persons. His coming was celebrated by a merry peal from the village bells. The Bishop of Rochester, it is said, used until lately to perform this duty. In the afternoon of the same day, the Archbishop was at Farmingham, and again confirmed a large number.

The *Evening Journal* of the 18th gives the following account of an iron church just made at the factory of Mr. Hemmings, near Bristol:

This structure has been made to the order of the Bishop of Melbourne, to meet the spiritual wants of that vastly increasing district; and to-day was fixed upon for the formal opening, which took place by the performance of divine service within its iron walls. Three o'clock was announced for the commencement of religious worship, and at that hour a numerous and most respectable congregation had assembled, having been admitted by cards. The Venerable Archdeacon Davis, from the Diocese of Melbourne, officiated, and an appropriate address was listened to with the utmost attention. The building comprises a nave, having two side aisles, with pulpit, reading-desk, vestry, baptismal font, and altar. The edifice is 70 feet in length, and about 50 feet in breadth, and will comfortably seat about 700 persons. There are likewise two galleries, one at each end of the building, and the seats and fittings are most complete, the former having high backs, but without doors or enclosing. The outside is formed of corrugated and galvanized iron; and the interior is lined with thick planking covered with canvass and papered. The roof is formed of iron, and the ceiling is made of inodorous felt, lined with canvass and paper. The advantages derived from the use of the felt are that from its properties as a non-conductor, greater coolness is ensured. Between the outside wall and inside lining, a space of three inches is left for ventilation. The tower is square, and 40 feet in height, and will be fitted with belfry and clock. The whole has been built at a cost of £1,000. A parsonage-house has likewise been built at a cost of 250 guineas, containing parlor, kitchen, store-room and pantry, four bed-rooms and servants' room. These edifices have been inspected by thousands, and will prove invaluable in the colonies.

Ireland.—A Dublin correspondent of the New York *Courier and Enquirer*, writing under date of April 22, has the following paragraphs:

A serious danger hangs over the National System in Ireland. In spite of long continued and vehement opposition, it had been bravely maintained; and there is little doubt that an honest perseverance in the original principles would have resulted in complete acceptance. We are assured, on credible authority, that the clergy of the Established Church were coming over in numbers; and that many only awaited a suitable opportunity to revoke their opposition. It is just at the end of this wearing war that a new flame is about to be kindled; and the mischief is imputed, with too much show of reason, to weakness and little faith in tried principle on the part of the paid Commissioners, who have been helped, in their irresolute vacillation by the present Irish government.

In the original Constitution of the National System in Ireland, it was a rule that certain extracts from the Scriptures should be read in all the schools. The extracts are of an historical kind,—thoroughly Catholic in their spirit, and involving no allusion to disputed points of doctrine. Some of the patrons of schools,—probably we might say most of those patrons who were priests,—objected even to this qualified use of the sacred volume; and the rule was so far relaxed as to permit the exclusion of the extracts from the schools of patrons thus objecting. The extracts were still read, however, in the model schools whose patrons are "The Board."

The re-actionists next demanded that the extracts should be regarded as "religious teaching;" and that children whose parents required it, should be withdrawn while the extracts were read. It should be kept in mind, that before these modifications, the schools had obtained considerable success amongst the more intelligent of the Roman Catholic population; the principal opponents being clergymen of the Established Church. Comparatively little concession was made to them; but the extreme Roman Catholics obtained the concessions we have described.

A much more striking encroachment was made more recently. In one of the schools, a child who had migrated from the jurisdiction of Dr. MacHale, formally objected to the reading of the extracts at the Model School in Dublin; and to the astonishment of the real friends of the system, the objection is sustained. There is a technical warrant for it. In the 18th Report of the National Board, at page 11, there is a modified rule, by virtue of which, in any school, a single child may, through its parents or guardians, object altogether to the reading of the extracts, although approved in the proportion of ninety-nine hundredths. How this extraordinary modification was smuggled in, we do not know; but the effect threatens to be disastrous.

At a meeting of the Board, the Archbishop of Dublin—who has been a consistent supporter of the national system—proposed the repeal of the rule; which is in fact, not an act of toleration, but an act of intolerance, arbitrarily excluding from a school that which the majority desire. It is suspected that the Jesuits or their representatives, called by whatever name, have engaged in some machinations against the system, and they are playing into the hands of the Old Church Party too conveniently for that party to resist the temptations of a practical coalition, unnatural as it is. The proposal of Archbishop Whately was evaded for several months, until he threatened to withdraw from attendance at the Board. It was then to have been decided, but a recommendation came down from "The Castle" to postpone the further consideration of the subject for a fortnight.

Up to this time the national system had been decidedly gaining ground upon the Ultramontane part of the Roman Catholic Church. Its advance upon the opposite direction also was seen undisguisedly when the Church Education Society held its meeting a few days ago, and proved a miserable failure. The Bishop of Ossory admitted that his cause had been altogether abandoned by statesmen of every kind; and that his party were absolutely left to their own resources.

Dr. Whately, we understand, has come to London indignantly to represent the absurd conduct of "The Castle." The friends of the National system fear that he may be compelled to withdraw; if so, he will be followed by Baron Greene, and Ex-Chancellor Blackburne. There will be an end to the National System for any purpose but for the promotion of Ultramontanism, and the exclusion of all useful knowledge from the people. The "Board" in short would be the Irishman's old hat, made a substitute for a pane of glass,—not admitting the light of day, but excluding the refreshing breeze. Do the friends of education intend to permit it?

Scotland.—By the steamship *Arabia*, we have the *Scottish Ecclesiastical Journal* of May 19, which yields some interesting items touching our sister Church in that kingdom.

A new church, to be known as Trinity church, is about to be erected at Trinity, a place for sea-bathing, near Edinburgh. The work had already been begun, and was expected to be done by September.

The school at Ballachulish, in the Diocese of Argyll and the Isles, had grown so much as to render the present accommodations quite insufficient. The Incumbent had therefore taken steps for the immediate building of a suitable schoolhouse. The *Journal* adds the following on the subject:

Ballachulish is an extremely interesting place, from the fact of the great majority of the population around belonging to the Church. Many an old tradition still lingers there among the descendants of the old Jacobites; and to show how much deference and respect they pay to the Church, we may mention, that on the occasion of the present Bishop of the Diocese holding a Synod at Ballachulish, a congregation of *upwards of seven hundred* attended divine service with the Diocesan Clergy. They are indeed worthy of all the efforts which are being made by the Bishop, the Incumbent, and their excellent laird, Mr. Stuart of Ballachulish, for the benefit of themselves and their children.

The *Journal* states that on Easter-day four adult Romanists were publicly received into the communion of the Church, at St. Mary's, Glasgow. In receiving them, the Rev. R. S. Oldham read the following notice:

I certify that ——— having been brought up and confirmed in the Roman Church, and having now renounced the distinctive errors of Romanism, has, after due examination made, satisfied me as to his soundness in the faith and his fitness to communicate; and I give notice that he will accordingly be admitted to the Holy Communion this day, a member of the Scottish Branch of the Catholic Church of Christ.

The Bishop of Glasgow lately held a confirmation at St. Mary's Coalbridge, and administered the rite to twenty-three persons. Also, at St. Mary's, Dumfries, where he confirmed eight, there having been a confirmation at the same place only six months before.

On the 18th of May, Bishop Wordsworth held a confirmation at St. James', Crieff, giving the sacred rite to thirty-one persons, most of whom were adults.

The sixth anniversary of the opening of Trinity College, Glenalmond, was celebrated on the 11th. Morning Prayer was chanted at nine o'clock; but the principal service of the day, including the Litany and the celebration of Holy Communion, began at a quarter past eleven: and the Festival was concluded at four o'clock, by Evening Prayer.

Financial Difficulties of Wesleyanism.—The Wesleyan Conference has at last resolved upon a great "connectional" effort, to put an end to the many and serious evils arising from the debts at present existing on the various connectional funds, to prevent the recurrence of similar debts in future, to reduce the debts upon the chapels of the connection, and to make provision for facilitating the erection of new chapels in important and destitute places. For these objects it is intended to raise the sum of £100,000 at least, the larger portion in the course of a few months, and the remainder by instalments at the convenience of subscribers, within the period of two years. Of this sum £10,000 has already been subscribed.

Incomes and Outgoes.—At the late meeting at Willis' Rooms, in London, in reference to the founding of four new Colonial Bishoprics, the sum of 4860 pounds sterling was subscribed. Of this sum, various Bishops contributed 1110 pounds; and Bishops and Clergy together, gave 2710 pounds, being considerably more than half of all subscribed. This is only one item in the list of continual contributions from the same sources; contributions that go far to show what becomes of the large incomes in the Mother Church, about which we hear so much. The only Episcopal names which we never see in such lists, are those of certain latitudinarian and political Prelates, whose *dicta* are occasionally quoted in certain quarters, as quite oracular; but of whom we seem likely to know more by *words* than *works*. —*Calendar*.

Women's Rights.—There are some things to be said in favor of women's rights. It is not with this subject as it is with the "rappings," where if one has said a word in defense of them even, if only half-seriously, he feels the necessity of calling in his old friends and bringing on the affidavits to prove that he is possessed of common sense yet. But, seriously, of a woman's right to talk in meeting there are several things to be said. It reminds us of old Uncle Johnny Smith—"he hasn't any friends," so we can afford to call his name. Uncle Johnny was a devout man, an honest Methodist, and by confirmation of more than sixty years, a bachelor. One night at a quiet pleasant Conference Meeting, Uncle Johnny felt impressed to talk—not so much that he had anything to say, but he wanted to bring the others out. "Brethren, talk!" said he, "I want to hear you talk; every word you say does me good. And I wish the sisters would talk too. Some folks don't like to hear them; but for my part, I'd just as lief hear the women talk as the men, and if anything a little 'd rather." There was something in the soft voices of women that touched the tough leathern heart-strings of the solitary old man. And so it always is. To be sure we have a notion that their voices are sweeter and more musical when they bend over couches of the sick, when they converse quietly at home, or when mingling with and harmonizing the bass of men—that when keyed up to the unnatural pitch of oratorical effort. Yet a woman's voice, providing it is not a voice of wrath and indignation, like that of the famous ones who dispute the price and quality of fish at the market-places, is always agreeable and will always draw. There are a great many bachelors in the world, and there are quite a number, too, of married men, who are treated at home to very vinegary words—acid, sharp, and shocking, such as "give one fits" if he is unused to them. Then is it any wonder that a lady lecturer, who is reported to quote poetry, and talk flowery language, and never scold, is sure of a full house?

Not at all. There will always be men who will applaud Mr. Snodgrass, when he says "if a woman can speak better than I can," and a great many of them can, "let her speak." If Lucy feels the inspiration and must speak, let her by all means do it, though if others will "hold her bonnet," we would prefer to be excused that responsible office. The world is moving, and we might as well confess it. Whereas there formerly were no telegraphs, there are hosts of them stuttering and stammering out unauthenticated rumors every day. Whereas there formerly were no railroads, now there are thousands of leagues of them stretching in every direction, and particularly over open draw-bridges and frightful chasms, and across other railroads, admirably adapted to the annihilation of travelers. Whereas, women formerly kept time in their gentle words of kindness and love to the snapping of their knitting-needles and the rocking of the cradle, now they rant in Tabernacles and scream in tents. Wake up sleepy-headed Conservatism, and rub your eyes! Behold your house is moving under your feet. Hush up your preaching—stifle your wailing. Women talk in meeting, and *will* talk. It is your manifest destiny to hear them, even oftener than before. Do you suppose all the world is going to be annexed, and women have nothing to say about it? There will be a World's Convention of them here some time after the Crystal Palace opens—it will be very rank folly to interpose your feeble remonstrances. You have been asleep! the crisis has come and is going past, without your knowing it. You are as ignorant of the true state of things as was the world awhile since, which was wringing its hands and moaning lest the comet would strike it and knock it into a score of asteroids, when the astronomers quietly informed them that the comet's tail, even then, was lying flat on all the earth, and that every breath of air the world's folks drew was charged with cometic influence. If we had a wife, a sister, or a daughter, we should hope they would not deliver public lectures,—not but that they would have a perfect right to do it if they choose, but simply for the looks of the thing—the taste of the matter, so to speak.—*N. Y. Daily Times*.

CLERICAL CHANGES.

The Rev. Peyton Gallagher has removed from St. Philip's ch., Brunswick county, North Carolina, and become rector of St. David's, Dallas county, Alabama. Post Office, Liberty Hill, Dallas Co., Ala.

The Rev. Walter E. Franklin requests his letters and papers to be directed to Logansport, Indiana.

OBITUARY.

Died, at Clifton Springs, on the evening of the 31st of March, Alonzo C. Jackson, of the United States Navy, aged 28 years.

Amid the busy, restless throng around us, the countless numbers of the world's crowd forever passing on and on to their appointed destinies, the eye of the observer may perchance rest upon one who, though mingling familiarly with his fellow-men, and sympathizing with them in their joys and sorrows, is evidently not of them. It is not that some herald's voice proclaims him a mighty monarch among his kind, or that the numerous and servile worshippers around him boast his pre-eminence in this world's wealth, that the gaze of the spectator lingers so long and so earnestly upon him. No such adventitious advantages may be his. But it is that upon every noble feature is stamped, in traces that cannot be mistaken, the impress of moral and intellectual superiority; that from every lineament breathes forth that divinity, which, once the heritage of man, still loves to linger around our fallen race, speaking to us forcibly of the spirit's immortality.

Such an one, and thus distinguished among his fellow-men, was the young officer whose recent death has filled so many hearts with sorrow. There was no brighter intellect, no purer spirit, no nobler nature than his; no resolution more undaunted, no ambition more chastened, no love more true. Young as he was, he had already won for himself a distinguished name in his profession. Forbearing, yet self-respecting; impetuous, yet courteous; earnest, yet dignified; the young loved him, friends idolized him, and the old respected him; and it has been as beautifully as truthfully said of him, by one with whom he was long associated, and whose name stands pre-eminent in science, that "in all the qualities which adorn the man, and in all the traits which ennobled the officer, he had no superior in the service."

It was Mr. Jackson's good fortune to have had the advantage of early classical as well as mathematical instruction; and he was still a student of Union College when, at the age of 17, he received his appointment as midshipman in the United States service. Within a few months after, he was ordered to the Pacific, where he remained on board the frigates "United States" and "Savannah" for five years. Upon his return, he entered the Naval School at Annapolis, preparatory to his examination for the grade of passed midshipman. He passed with distinguished honors, and shortly after went out to the Mediterranean, under the command of Capt. Hunter, and did not return until nearly the close of the year 1849.

Nature had gifted Mr. Jackson with such versatility of talent, and with so earnest a love of investigation, that wherever he might be, whether upon the wide waters of the Pacific or the classic shores of the Mediterranean, among the savages of Noukahivah or within the "holy precincts" of Santa Cruce, few things escaped his keen and accurate observation, or failed to contribute to his improvement and delight. Hence arose that rich cultivation in every department of science and art, and that even and beautiful balance of mind which made him so charming as a companion, and gave such variety and freshness to his conversation.

After eight years passed in the active duties of his profession, he became attached to the National Observatory at Washington, and there remained until ordered upon the California commission, in February 1852. In his great anxiety to further the objects of that commission, and to bring it to a speedy and successful termination, he forgot there were limits beyond which human energies might not pass, and efforts under which mortal endurance must give way. From the effects of this over-exertion he never recovered; and a disease of the brain resulted, which subsequently baffled all medical skill. His work was indeed but too well completed, and he returned once more to his beloved home and to his friends; but it was to part with them forever.

Of the circumstances of his death, the full heart of friendship and of love trembles to speak. With what a solemn, what an impressive voice does his bright but brief career admonish us of the vanity of all earthly hopes! Scarcely can we yet believe that one so full of love, of energy almost divine, should have passed away from us forever; and that, on earth, we shall see his face no more. Yet even in this first freshness of our sorrow, the heart uplifts itself with gratitude to Him who has been pleased to bestow upon us such a being, even for so brief a season. Already have the glories of the eternal world dawned upon his enraptured vision—already are the mysteries of science revealed to him, the great secrets of Nature unlocked.

Even now, a ministering spirit to those he loved, he whispers to us of the blissful hour of reunion; when, if indeed "death changes our places but not us," the affections of earth, refined and spiritualized, shall be renewed, enlarged, and sanctified in Heaven; when, gazing with ecstatic enjoyment upon the glories around the throne of God, and listening to the songs of seraphs and the hallelujahs of the saints, *together* we shall worship and adore—together, intellectually as well as spiritually expanded, enter upon the boundless fields of exploration before us—investigate the minutest wonders of microscopic life within the ocean caves, and soar together beyond the most distant star.

Till then, may we, with patience and with submission, bow before the Almighty hand that hath afflicted us. "It is the Lord," and "who can stay His hand, or say unto Him what doest Thou?" "The Lord gave and the Lord hath taken away." Oh, may we from the depths of the sorrow-stricken heart be enabled to say, "Blessed be the name of the Lord."

Sunday in the Rural Districts of England.—The following is from the foreign correspondent of the *N. Y. Observer*. The concluding sentence, which we have italicized, is remarkable, coming from such a source.—*Calendar*.

"Three month ago I had occasion to run over to London from Paris, for a few days, and while there accepted an invitation to visit a friend in Cheshire. The weather was then delightful; nature had clothed the fields with the richest green; the trees, large, full, and with rounded tops, gave no indication of approaching winter; the sun shone beautifully on picturesque landscapes; the country was a garden; the hedges, the flowers, the flocks, the winding brooks, the lawns, the shrubbery, the neat cottages, the singing of birds, and the cheerful labor of the husbandman suggested Eden and Paradise. The railroad carriage was a luxury—no dust—no annoyance, no vulgar company, and I was whirled along at the rate of 35 miles an hour. Without fatigue, in a few hours after leaving London, I was in the house of my friend—plain, comfortable, without vain display, yet abounding in good things. The refinement, the gentleness, the considerate kindness, the frankness, the generous hospitality, genial yet not profuse, charmed me. The next day was the Sabbath, and there was no church within two miles, for it was country, and the only church was that where people worshipped six hundred years ago. We all walked through lovely lanes and across the fields to that venerable temple which our Saxon ancestors had reared in the ages of superstitious faith. The ivy climbed and covered the ancient tower; the yew trees shaded the only building within half a mile, and that itself seemed like the retreat of the blessed. Gradually the people assembled for worship—plain country people, who, to my surprise, filled the whole body of the church, for I could not see where they came from. The gallery facing the pulpit, was occupied alone by the family of the Lord of of the manor, and the pulpit was in the middle of the church, not at one end. At the regular hour the service began with a hymn in which all the congregation joined, —it was an old fashioned hymn, in an old fashioned tune, but a hymn of praise and thanksgiving. I never heard it before in that connection in the service of the Church of England, but I believe it is common in rural districts. The sermon was plain and practical, and the clergyman had seen 78 summers, yet his voice was clear, his step firm, his countenance fresh, and his air and manners exceedingly high bred. He had lived in the country, and was contented with it, with his flock, all of whom he visits twice a year. As I walked back to the house of my friend and amid the enchanting loveliness of the country,—so quiet, peaceful and refreshing,—away from the din of cities,—*who, thought I, cannot help loving England, and respecting that Church with which is associated all that is stable, venerable, and learned in the land.*

NOTICES.

General Protestant Episcopal Sunday School Union.—The Annual Meeting of the Board of Managers will be held on Wednesday, 29th June, 1853, at 5 o'clock P. M., in the Sunday School Room of St. John's chapel, New York. By order,
J. A. Spencer, Secretary.
Depository, No. 20 John street, New York, May 23, 1853.

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (14th inst.), at 7¾ o'clock.
May 7, 1853. Thomas P. Cummings, Rec. Sec'y.

Clerical Convocation of Queens County.—The regular meeting of the Clerical Convocation of Queens county will be held in St. George's church, Astoria, commencing Wednesday morning, June 8. The punctual attendance of the clergy is invited.
May 31, 1853. Wm. H. Moore, Secretary.

The Annual Meeting of the Associate Alumni of the General Theological Seminary will be held on Tuesday, the 28th of June, at 7 o'clock, P. M., in the Seminary Hall. The Annual Sermon will be preached at 8 o'clock, in the Seminary chapel. And the Essay will be read in the chapel on Wednesday the 29th, Feast of St. Peter, at noon. A. BLOOMER HART, Secretary.
Church papers please copy. June4-4t

APPOINTMENTS OF THE PROVISIONAL BISHOP.

June 5, Second Sunday after Trinity, A. M. St. George's, Newburg. P. M. St. Thomas', New Windsor.
6, Monday, A. M. St. Andrew's, Walden.
7, Tuesday, A. M. Christ, Marlborough. P. M. All Saints, Milton.
8, Wednesday, A. M. Ascension, Esopus. P. M. Holy Spirit, Rondout.
9, Thursday, A. M. St. John's, Kingston. P. M. Trinity, Ulster.
10, Friday, A. M. St. Luke's, Catskill. P. M. Trinity, Athens.
12, Third Sunday after Trinity, A. M. Trinity Parish, New York. P. M. St. Ann's church for Deaf Mutes, N. Y.
13, Monday, P. M. Christ, Hudson.
14, Tuesday, A. M. Convocation of the Clergy of Northern New York, at Hudson.
15, Wednesday, A. M. Consecration of Christ church, Coxsackie. P. M. St. John's, Stockport.
16, Thursday, A. M. St. Peter's, Kinderhook.
17, Friday, P. M. St. John in the Wilderness, Copake Iron Works.
19, Fourth Sunday after Trinity, A. M. St. John's, Troy. P. M. Christ, Troy. E. St. John's, Cohoes.
21, Tuesday, A. M. Trinity, Rensselaerville. P. M. St. Paul's, Oakhill.
22, Wednesday, A. M. Christ, Greenville. P. M. Calvary, Cairo.
23, Thursday, P. M. Trinity, Windham.
24, Friday, A. M. Grace, Prattsville. P. M. Grace, Gilboa.
25, Saturday, A. M. St. Peter's, Hobart.
26, Fifth Sunday after Trinity, St. John's, Delhi.
27, Monday, A. M. Christ, Walton.
28 to 30, General Theological Seminary, New York.
July 1 and 2, Examination of Candidates for the Diaconate at St. John's chapel, New York, at 10 o'clock A. M. each day.
July 3, Sixth Sunday after Trinity, A. M. Special Ordination at Trinity, N.Y.

Note.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, June	5, at Geneva,	confirmation,	7	P. M.
Wednesday,	15, at Chittenango,	"	10	A. M.
"	15, at Perryville,	"	3	P. M.
Thursday,	16, at Cazenovia,	"	10	A. M.
"	16, at Morrisville,	"	3	P. M.
Friday,	17, at Hamilton,	"	10	A. M.
"	17, at Sherburn,	"	3	P. M.
Saturday,	18, at Norwich,	"	10	A. M.
Sunday, June	19, at Oxford,	confirmation	10	A. M.
"	19, at Greene,	"	4	P. M.
Monday,	20, at Windsor,	"	4	P. M.
Tuesday,	21, at Harpersville,	"	10	A. M.
Wednesday,	22, at Bainbridge,	"	10	A. M.
Thursday,	23, at Guilford,	"	10	A. M.
Friday,	24, at Mount Upton,	"	10	A. M.
"	24, at New Berlin,	"	4	P. M.
Sunday, June	26, at Geneva,	confirmation,	7	P. M.
Tuesday,	28, at Rochester, Grace, ordination,		10	A. M.
Wednesday,	29, at General Seminary, N. Y.,		6	P. M.
Friday, July	1, at General Seminary Commencement,		10½	A. M.
Sunday	3, at the ordination at Trinity church,		10½	A. M.

ACKNOWLEDGMENTS.

The Rector and Vestry of St. John's church, Aberdeen, Mississippi, acknowledges very gratefully a donation of $25 towards the completion of their church, through the hands of the Rev. Dr. Bedell, of the church of the Ascension, New York.
St. John's Parsonage, Aberdeen, May 20, 1853.

The undersigned in behalf of the Nashotah Mission gratefully acknowledges the receipt of $15 from N. J. C.; and also through Thomas N. Stanford, Esq., $6 20 from St. Georges ch., Newburgh, N. Y.; $25, Easter offgs. of students of General Theo. Seminary, N. Y.; $5 from the Rev. J. R. Keech, rector of St. Johns parish, Baltimore, Md.; $100 thro' Rev. J. A. Merrick, Philadelphia, Pa.
AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, May 26, 1853.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Whitsunday Collections: Christ, St. Louis, Rt. Rev. Cicero S. Hawks, D. D., Bishop of Missouri, $50; Christ, Tarrytown, Rev. Wm. Creighton, D. D., $56 36; Emmanuel, Little Falls, Rev. T. F. Wardwell, $10; St. John the Evangelist, Rev. S. Hollingsworth, $7 05; St. James, Fort Edward, Rev. S. B. Bostwick, $3 52; Zion, Sandy Hill, Rev. S. B. Bostwick, $1 48; Trinity, Rutland, Vermont, Rev. John A. Hicks, $5; Trinity, Potsdam, Rev. Wm. Staunton, $8 27; St. Pauls, Sing Sing, Rev. William F. Halsey, $17 50; subscribers: Rev. J. D. Cardu, $2; J. W. Fowler, $2; F. H. Fowler, $2; Miss Van Ness, $3. Total $168 18.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
May 31, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Christ, Tarrytown, Rev W. Creighton, D.D., $20 77; Trinity, Rutland, Vermont, Rev. John A. Hicks, $2; St. Johns chapel, Rt. Rev. S. A. McCoskry, D.D., Bishop of Michigan, $84 87; Trinity, Rev. Dr. Spencer, $38 89; St. Pauls chapel, Rev. Dr. Berrian, $61 40. Total $208 93.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
May 31, 1853. 20 John street.

The Treasurer of the Seminary Sunday School respectfully acknowledges the receipt of the following:
Mr. F. Babbitt, $1; L., per Mr. E. H. M. Baker, $3; per Mr. A. V. Clarkson, $10; per Mr. J. H. H. Brown, $5; per Mr. J. H. Livingston, Jr., $6; per Rev. E. Moyses, $1; per Rev. De Witt Clinton Loop, $1; offgs. of Sem. chapel, per Rev. Samuel R. Johnson, D.D., Dean, $9 57.
Contributions are most earnestly solicited, as the School is at present in very great want of funds. The School is in debt to the amount of about $50.
Will not some kind friends of the Church come to our assistance in this great and glorious work? We have much, very much to do, but it is impossible to go on in the work without means. Shall we be obliged to desist, because our hands are suffered to hang down and our knees to become feeble for the want of that aid which so many members of the Church could supply out of their great abundance?
Let it not be so; but may the hearts of many being opened, lead them to extend their hands to aid us in our work and labor of love.
"He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again."
Contributions may be sent to the Rev. Samuel R. Johnson, D.D., or to the Treasurer, GEORGE K. WARNER,
June 1, 1853. Treasurer of Sem. Sunday School.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:
St. James, Fort Edward, Rev. S. B. Bostwick, $3 78; Holy Innocents, West Point, Rev. J. B. Gibson, $8 03; Christ, Morristown, Rev. Jno. Scovill, $9 25; member of ch. of the Messiah, Brooklyn, Rev. R. J. Walker, $2 50; St. Pauls, Pleasant Valley, Rev. S. Davis, $2 12; Christ, Patterson, Rev. S. Davis, $2; Bethesda, Saratoga Springs, Rev. J. S. Kidney, $10 53; Grace, Waterford, Rev. J. J. Nicholson, Whitsunday ofgs., $5. Total $43 21.
Zion ch., Morris, Rev. Wm. H. Hill, $13; Christ, Tarrytown, Rev. Dr. Creighton, $40 12. Total $53 12.
C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:
St. Pauls, Pleasant Valley, Rev. S. Davis, $2 18; Christ, Patterson, Rev. S. Davis, $1 65; Bethesda, Saratoga Springs, Rev. J. S. Kidney, $15 28; offerings S. S. of St. Cornelius, Gov. Island, Rev. Dr. McVickar, $3 75; St. Peters, Hobart, Rev. Wm. A. Curtis, $5. Total $27 86.
St. Peters, Albany, Rev. Dr. Potter, $100; Christ, Tarrytown, Rev. Dr. Creighton, $22 10. Total $122 10.
C. N. S. Rowland, Treasurer, 55 Water street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:
T. P. C., $50 and a bundle of clothing, through Stanford & Swords.
We are still in arrears for the rent of the house, and I trust that the friends of the sailor will not suffer us to run so much in debt in the mere matter of rent to afford a refuge and a home for the sailor, as to compel us to relinquish the object. Any one who gives to it need not depend upon what we say, but they can go to the Home at 107 Greenwich street, and see its arrangements and have evidence of its benefits sufficient, to satisfy them that it is, as its name imports, a Home for the Sailor—and that the few hundred dollars for its rent per annum could not yield a better return from any other object of Christian charity.
May 31, 1853. D. V. M. JOHNSON.
Donations may be left at Messrs. Stanford & Swords.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
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THE EVERGREEN, OR CHURCH MONTHLY MAGAZINE.—Contents for June: The Rev. John Ogilvie, D.D. The Good Samaritan; by Rev. J. J. Nicholson. Easter Sunday among the Mountains; by E. G. T. Recall of the Leaf; by W. E. L. Letters from Jerusalem in the days of Pontius Pilate—Subject: The betrayal of our Lord; By J. H. Ingraham. Concurrence of Holy Days. Sketches of eminent men, Pythagoras, Heyne, &c. Thou Shalt not Steal, or the School Feast. The Dying Bard's Last Words. The Dream by Night. Blind Sarah. Ecclesiastical Intelligence, &c., &c. Illustration: Rev. John Ogilvie, D. D.
Terms: Single copy $2; two copies $1,50 each. This Magazine is recommended by a number of the Bishops and Clergy.
WILLIAM H. ONDERDONK, Proprietor,
June4-2t 9 Spruce street, New York.

CATALOGUE OF RARE AND VALUABLE THEOLOGICAL BOOKS, NO. 5, for sale by STANFORD & SWORDS.
A General Ecclesiastical History, from the Nativity of our Blessed Saviour, to the First Establishment of Christianity by Human Laws, under the Emperor Constantine the Great, 2 vols. London, 1712 and 1718. $2 50—$3.
The Fathers of the English Church: a Selection from the Writings of the Reformers and Early Protestant Divines of the Church of England, with memorials of their Lives and Writings from Fox and Bishop Bale, 8 vols. London. $22 50.
A Paraphrase and Annotations upon all the Epistles of St. Paul, by Felt. Oxford, 1684. $2 50.
Sermons on Several Subjects and Occasions, by Geo. Fothergill, D.D., late Principal of St. Edmund Hall. Oxford, 1761. $1 50.
An Essay upon Miracles, by Wm. Fleetwood, Fellow of Eton College. London, 1702. $1.
The Family Chaplain; a course of Sermons upon the Festivals and Fasts as prescribed in the Book of Common Prayer. Intended to explain and vindicate the Christian Faith: to promote and perfect the pious design of Mr. Nelson in his companion to the Festivals and Fasts of the Church, 2 vols. London, 1775. $3 50.
The Whole Works of the Rev. John Flavel; late minister of the Gospel at Dartmouth, Devon. London, 6 vols. $15.
A Key to the Old Testament and Apocrypha: or an account of their several Books, their contents and authors, and of the times in which they were respectively written, by Rev. Robt. Gray, A.M., 1 vol. London, Rivington. $2 50.
Sermons Preached upon Several Subjects, by the late Rev. and learned Dr. John Gale, to which is prefixed an account of his life, 4 vols. London, 1728. $3.
The Scottish Pulpit, a series of Sermons by the most Eminent Divines of the Scottish Church, forming a complete Body of Practical Divinity, 5 vols. Aberdeen, 1845. $6.
The Irish Pulpit, a Collection of Original Sermons, by Clergymen of the Established Church of Ireland. Dublin, 1839, 3 vols. $4 50.
STANFORD & SWORDS, 137 Broadway.

PUBLISHED THIS DAY, a new volume of Sermons by Melvill.
Lectures on Practical Subjects, delivered at St. Margarets, Lothbury, by the Rev. Henry Melvill, B.D., one vol. 8vo. $1 50.
Also, a new edition of Melvill's Sermons (Ninth Thousand). 2 vols. 8vo. $3 50. STANFORD & SWORDS, 137 Broadway.

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners of the *Æolian Patent Right*, and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.
The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of James M. Jaques, C. G. Christman, T. H. Doughty, Cummings, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with John Pychowski, the Polish pianist and composer, and T. Franklin Bassford, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19-tf 333 Broadway, corner of Anthony street, New York.

THE CHRISTIAN'S COMPANION TO THE SICK AND AFFLICTED.—Messrs. STANFORD & SWORDS have just issued a work with the above title, which is said to be one of the *best devotional works of the kind*. It is designed for the use of the Clergy, Sunday School Teachers, and all such as may be disposed to minister to the relief of those in adversity; also for the afflicted themselves. "To them," says a reviewer of the work, "it cannot be too highly recommended, *as there is not in my opinion* its equal *of a similar character extant*." The following extracts from "the opinion of the work" will serve to show more fully its character.
"The character of the book, the end it has in view, and its comprehensiveness, so varied and so complete, will render it adequate *to fill that void* which has been so often felt by the benevolent Christian in the discharge of his duties among the sick and afflicted."
"The Prayers form the best collection I have ever read. . . . . In their variety they embrace almost every exigency in human life."
"*The Sunday School teacher and scholar* will also here find the most beautiful and appropriate prayers for their use and benefit."
"The Reading Matter of the work, interspersed with appropriate and beautiful poetry, is a Casket of Jewels that can make even the pallid brow radiant with beaming hope and joy."

OPINIONS OF THE CLERGY.

[Extract from Letter of Bishop Wainwright.]
My time has been so occupied that I have not been able to give the volume a sufficient examination to enable me to speak of it from knowledge. The *design* is good, and if judiciously executed, the book must be useful.

[Extract from Letter of Bishop Burgess.]
The design, tenor and general execution of the work, *are excellent*; its *doctrinal tone* seems *eminently pure*, and I cannot doubt that it will be found a *precious comfort* in many a chamber of sickness and sorrow.

[Letter of Bishop Whitehouse.]
Gentlemen: I have read the "Christian's Companion," which you did me the favor of sending and cheerfully add my mite of commendation as a work *admirably conceived and executed*.
I shall endeavor to extend the use of it with thankfulness to its author; *and the certainty of its doing good in a form and spirit for which I know no substitute*.

[Extract from Letter of the Rev. James Chapman.]
I consider this little work as the *best devotional book for general use* of all the numerous productions of the kind which I possess, or have read. Well is this Manual calculated to benefit both the *understanding* and the *heart* of all who use it as an aid to devotion. The miscellaneous selections of reading matter are the best that I have seen for edification of readers in the *true faith* of the Gospel and in holiness of life. I hope that effectual measures will be taken for the *general* diffusion of a work so well calculated for the promotion of Christian knowledge and piety.

[Extract from Letter of Bishop Doane.]
So far as my occupations have allowed me to examine it, it seems to me to be in the words of the Prayer Book, and in its spirit. There can be no higher praise. *I cheerfully recommend it.* And let me add, it delights me to recognize the hand of an old acquaintance in a work *so pure*.

[Letter of Bishop Brownell.]
Gentlemen, my eyesight is so poor that I have not been able to give more than a cursory look into the beautiful little book you sent me.
I would think it an excellent family book, particularly in seasons of affliction and sickness: while it must be a *valuable aid to clergymen* in the performance of their pastoral duties.

[Extract from Letter of the Rev. W. E. Wyatt, D.D.]
It is valuable as an instrument of much good in a department not amply provided for. As far as my opportunity has allowed me to become acquainted with it, *it appears to me sound in principle, fervent in the tone of its piety, and judicious in language and style*. I trust that its author will derive from this, and his other offices of charity, the best recompense of his faith.

[Extract from Letter of the Rev. E. H. Canfield.]
It has fewer defects, and more excellencies, than any work of the kind I have ever seen; and I most cordially subscribe to the "Opinion of the Work," which precedes the Preface.

[Letter of Rev. John S. Stone, D.D., Brookline, Mass.]
Gentlemen: I have read considerable portions of "The Companion," and am led to believe that a perusal of the whole would justify the elaborate "Opinion of the Work" prefixed to the author's Preface. *In its variety, as well as in its evangelical spirit, it supplies a want which many have felt*, and may be used with comfort, and to edification, both to those who give and to those who receive the ministries of Christian consolation and instruction, amid "the changes and chances of this mortal life."

[Extract from Letter of Rev. Thomas Atkinson, D.D.]
I have examined "The Companion," and am on the whole very much pleased with it. The expression on 64th page I would omit—"they with us." It favors a practice unauthorized by our Church, and susceptible of gross abuse. The general tone of the book is, however, altogether free from exception on this ground, and is, I think, admirable. Its varied prayers, taken, most of them, from the best sources, supply a want often felt both by Clergy and Laity, and especially by the latter, in seasons of sickness and trouble.

[Extract from Letter of Rev. H. M. Mason, Easton, Maryland.]
In its tone, it is truly saintly. It is of that class of works in which the soul delights to refresh itself from the perplexities of life, and the elemental strife of controversy. Its odor is of heaven for the chamber of the sick. It is not a work of which it would be becoming to speak in the language of literary panegyric. In any devotional book there must either, directly or indirectly, be conveyed some doctrinal teaching, but he who is most alive to the interest of Christ and his Church, will find in this volume nothing that is not fitted to increase his affection for both. I know not its author, but he cannot be otherwise than . . . . who has prepared so well a book, which so fills the mind of the reader with the desire at least of growing in goodness. I could wish that the office, in full, for the Visitation of the Sick, had been added. It is superfluous to say, with such an appreciation of the volume, that I heartily wish it success, and that the author may find his reward in time, as well as in eternity, in the blessing of many a world-wearied heart, and in the divine approbation to a good and faithful servant.

[Extract of Letter of the Rev. Wm. I. Kip, Albany.]
I have examined the "Companion" with much pleasure, and consider it the best collection of prayers for the sick and afflicted with which I have met. They are admirably selected, and seem to contain every variety, adapted to all cases. It will be particularly valuable to the clergy in their pastoral labors. It is published too, in a way to form a beautiful volume.
N. B. The Christian's Companion will be furnished in various styles of binding, and when a number of copies are taken for distribution a suitable reduction will be made. June4-4t

HOME INSURANCE COMPANY, CAPITAL, **Five Hundred Thousand Dollars.** Office No. 10 Wall street. This Company insures Buildings, Merchandise, Household Furniture, Ships in Port and their Cargoes and other Property against Loss or Damage by Fire on favorable terms.

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SIMEON L. LOOMIS, President.
May28-3m$ CHARLES J. MARTIN, Secretary.

NOW READY, a splendid lithographic portrait of the Rev. JOSEPH H. PRICE, D.D., rector of St. Stephen's church. As there has been only a limited number struck off, persons wishing a copy must apply immediately to either of the following places: 121 Fulton street, 76 Bowery, *Churchman* Office, or at the Episcopal Sunday School Union.
May21-3t$

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
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WANTED immediately, a teacher for St. Paul's School for Boys, Newark, N. J. Capability to teach Church Music *an essential*. Address Rev. A. MACKIE, Newark, N. J. May14-tf

FRANCE & WEDDELL, have just received direct FROM PARIS, a superb stock of rich EMBROIDERIES embracing all the latest novelties. (ap16-3m$) 703 Broadway.

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

POETRY.

For The Churchman.

LINES

Written in behalf of St. Ann's church for Deaf Mutes, New York.

Yes, build for us a fane,
O friends! that may remain
A noble token of your heaven-born love;
Where, gather'd in that fold,
The wanderer may behold
The path that leads through care to bliss above.

Where we, the silent ones,
To whom sweet nature's tones
Are like a seal'd book to the curious eye,
May learn with thankful mind
Those cheering truths to find
Whose power can draw the sting from sorrow's sigh.

Where we, who mark how greet
Those favor'd friends, who meet
With smiles of gladness and with words that cheer,
But turn on us, perchance,
Only the pitying glance,
May feel that we, as they, to God are dear.

Where we, who tread each day,
Lonely and sad, life's way,
For converse yearning when all round us smile,
May learn that He is nigh
Whose presence can supply,
More than a brother's love, a solace all the while.

Where, though no thrilling swell
Of pealing organ tell
To mortal ear the accents of our song,
Though never through the air
Rejoicing angels bear
Our supplications' sound to heaven's throng;

Yet shall the full heart pour
From its abounding store
An incense dearer than the censer's fume;
And He who claims as due
The spirit's worship true,
Shall with His Spirit's light the mind illume.

Where on the infant's brow
With prayer and solemn vow,
The signing mark of Christ shall be imprest;
And o'er the bended head
When sacred hands are laid,
Petitions rise that each in heaven may rest.

Where in the holy bond
The pledg'd ones shall be join'd,
One to abide, till death shall make them twain,
And, o'er the sever'd tie,
The weeping heart and eye
Be sooth'd with hope of meeting yet again.

The hungry, thirsty soul,
By faith's divine control,
May feed on that blest food which satisfies;
The humble penitent
Shall feel, with glad content,
The Saviour's love will not his tears despise.

As drops of noiseless dew
The drooping plants renew,
That withering lie beneath the scorching ray,
Those voiceless words shall fall,
Reviving, strengthening all
Who wearied bear the burden of life's day.

Then build for us a fane
Where we, in joy or pain,
May in our language e'er show forth our praise,
And haply future time
May wake your thankful chime
That ye this temple fair have help'd to raise.

So on each generous breast
May choicest blessings rest
From Him who gave these words our guide to be,
"Each deed of kindness shown
To e'en the lowliest one
Of all my people, ye have shown to me!" *

April, 1853.

* St. Matthew, xxv 40.

SELECTIONS.

NEED OF SYNODICAL ACTION.

[From Newland's Lectures on Tractarianism.]

Imagine any free and enlightened State—the State of England if you will, and tell that people that they must impose their taxes, and administer their internal justice, and conduct their foreign wars by Acts passed in the reign of King William the Third. Imagine, if you can, the kingdom of England without its Parliament, and then you will have some idea of the kingdom of Christ without its convocation.

Under these circumstances, it is no wonder that the Church fell into a deep and deadly slumber; that her doctrines dwindled into mere morality, and her ministers sank into decent respectability; that so many among them lived as country gentlemen, followed the habits and pursuits of country gentlemen, performed the very minimum of duty which the law required, and were regarded by their flocks as country gentlemen. How could it be otherwise? How could they regard as an ambassador of Christ, that man who in no perceptible manner differed from their squire?

And what was there to keep up the tone either of the doctrine or the clergy? Episcopal oversight came to nothing. The Bishop neither saw, nor, if he saw, could he prevent; there was no civil law against hunting, or feasting, or dancing, or drinking. How could there be? What should we think of an Act of Parliament limiting the number of times a man was to dine out in a twelvemonth, or forbidding him, under penalty of a month on the treadmill, from dancing at a ball? Spiritual censure was in abeyance; a Bishop's command was absolute, no doubt, but upon those only who chose to obey it.

And even in grosser cases, even in cases of open and notorious sin, what could a Bishop do without his synod? Arbitrary power is abhorrent to the English constitution and character. The Bishop was afraid to summon his synod, and yet he was powerless without it. That power which might safely be lodged in the hands of a Bishop in council, was refused, and rightly so, to the Bishop as autocrat and sole judge.

In consequence of this, the ecclesiastical laws were fenced round with so many checks, that for all practical purposes they were absolutely useless. Criminous laymen were utterly ignored, there were no such things; and criminous clerks were retained as a perpetual disgrace to the Church, because their removal was a matter of such enormous expense and difficulty, that few Bishops would venture to attempt it. I know an instance myself, and that within the last twenty years, when a conscientious but weak-minded Bishop, actually bribed a clergyman to absent himself from his living, positively paying him out of his own pocket a subsidy, to enable him to carry himself and his disgrace to the continent; and paying, also out of his own pocket, a curate to perform his duty. I heard that Bishop say myself, that he did it, because he could not afford the expense of bringing him to justice, together with the risk of failing to establish legal proof, though the moral proof was certain. These are the straits into which Church discipline is driven; and as for doctrine, what guarantee had the people that the doctrine preached from the Church's pulpit was not as parti-colored as Joseph's coat? Who was there to be the judge of doctrine? Nay: what guarantee have you at this present moment? Recent decisions have shown you, that any beneficed clergyman may preach almost any doctrine of any assignable sect; that the civil tribunals will uphold him in it; and that his own Bishop cannot restrain him. And not unjustly either; for the Bishop sole is no legitimate judge of doctrine. The Canons of Christ's Church, like the constitution of England, admit no autocratic power. The Presbyters are called by them the Bishop's co-rulers, and in his attempt to act independently of them, he loses his own legitimate authority.

Under such circumstances as these, I need not ask you whether it was wonderful that, during the last century many fell away, and more sunk into utter uselessness. I should ask you rather, whether it is not wonderful that the Church is still what we see it? Whether it is not a manifest proof of her Divine constitution, that we have so many earnest, hard-working, orthodox, and conscientious clergymen among us still? Remember, each one of us is working alone and without control; his own sense of his divine commission alone arousing his energies; his own sense of his ordination oaths alone restraining him within bounds. I say, the present existence of the Church of England is a positive miracle, a positive proof that the Lord is still among us. Show me another set of men on earth, who with so little supervision have done so much; with so much liberty, have erred so little. I repeat, the existence of the Church at all under circumstances so depressing, is a manifest proof of her divine commission.

This was the state to which the policy of the Third William, and the subsequent suppression of convocation had reduced the Church; but before long, its episcopal authority, and consequent discipline, were destined to receive a still more serious injury.

Thankful should we be to Him, Whose Spirit guides us, that this blow was not permitted to fall on us during the dead and slothful times of the last century; nor until the exertions of a succession of reformers had in some degree called out the inherent energies of the Church.

From the times of King William, the appointment of Bishops had been transferred practically from the hands of the Sovereign to those of the Prime Minister. This in itself had been a great blow to episcopal authority, over both laity and clergy; not only because men soon became aware that Bishops were now selected on account of their political bias; not only because they saw them, in the House of Lords, ranging themselves under the banners of this or that political party, according as this or that party had been in power at the time of their consecration:—but because the selections were now made for the most part from that class who were the least capable of discharging the spiritual duties of the office. Men were called upon to become shepherds of shepherds, who had never been shepherds of sheep. The Parish Priest, whose occupations and experience had been confined to the cure of souls and parish work, was of no use to the politician, and was in consequence seldom or never selected, though he was the man who alone knew how to guide Parish Priests. It was the master of the school, or of the college,—it was he who had helped to train the rising generation of statesmen,—who was personally acquainted with them, and who might be hoped to influence them, either by past associations, or by Church patronage,—he it was who was selected. And thus the Bishop came to his diocese less conversant in the ordinary duties of his office, than the youngest incumbent under his rule. This fact could not but weaken still farther his influence, if not his authority, over his presbyters—the teacher required to be taught. It was destined to be weakened still farther.

Dissatisfied as men might have been with the selection of Bishops, they had no right to complain, because it was popularly supposed that we had the means of correcting it it in our hands,—that the Church had the power, if she chose to exert it, of objecting to the consecration of improper persons. According to the laws of England, no man could be consecrated Bishop, until open proclamation had been three times made, and all who knew anything against either the doctrine or morals of the Bishop designate, had been citied to come forward and make known their objections.

As long as this law remained inviolate, men had no reasonable grounds for objecting to this or that individual; he might not perhaps be the most proper person in the world to be appointed Bishop, but they felt that if they themselves had by their silence acquiesced in the appointment, they were bound to uphold the authority they had not objected to.

Now let us again unroll the page of history, and place our finger on a date still more recent.

The scene is now the interior of a large church in the city of London. It is filled with anxious and excited crowds, for men are met to confirm the appointment of a Bishop. It is a confirmation of no ordinary character. The Bishop in question had been the intimate friend and constant associate of one who had since become an avowed Socinian: he was an author, and his writings were not only questionable, but had been questioned; he was an officer of the university of Oxford, and was lying under university censure; Bishops had dispensed with attendance on his lectures on the part of their candidates for orders, not being satisfied with the orthodoxy of the lecturer. These things were notorious, and it was notorious also that at that time there were men in the Church who meant to claim the protection of English law, and to object to the confirmation of the Bishop, until such time as the writings in question should have been examined and the suspicion of heterodoxy disproved.

All stood in eager and anxious expectation as the service of the Litany drew to a close, and the Proctor, standing by the side of the Bishop-elect, presented him before the congregation, and demanded, as by law he was bound to demand, that if there were any opposers to the confirmation of the Bishop they should be publicly called.

"Let the opposers be publicly called," said the Vicar-General.

The Apparitor-General rose up—

"Oyez, Oyez, Oyez, all ye who may, or shall, or will, object to the consecration of the Rev. Renn Dickson Hampden, D. D., as Lord Bishop of the Episcopal See of Hereford, now come forward and state your objections, and you shall be heard."

In obedience to this summons Mr. Townsend rose, and declaring that he appeared in behalf of three clergymen then present, tendered his objections in writing.

"Mr. Townsend," said the Chancellor of the diocese, "you have no right to bring a libel; you are not permitted to appear."

In vain the case was argued, in vain authorities were cited in proof of what to an ordinary mind would seem incontrovertible, namely, that when a person was called upon to appear he was permitted to appear. The three legal authorities, the Vicar-General, the Chancellor, and the Master of the Faculties, agreed that it could not be, and the very individuals so cited and so standing before the congregation, stood by to hear themselves pronounced contumacious for not appearing, when there they were.

One by one the writings were tendered, and opposition having been thus silenced, were accepted, and again the Proctor stood forth, as he was bound by law to do, and again prayed that all and singular the said opponents be again publicly called.

"Let the opponents be again publicly called," said the Vicar-General.

The Apparitor-General rose—

"Oyez, Oyez, Oyez, all ye who shall, or may, or will, object to the consecration of the Rev. Renn Dickson Hampden, D. D. as Lord Bishop of the Episcopal See of Hereford, now come forward and state your objections, and you shall be heard."

Mockery! Mockery! Humbug! Deceit! These were the cries that rang throughout the sacred edifice, and in the midst of such acclaim the Bishop-elect kneeling took the oaths, and was "admitted" into the government and administration of the spirituals of the said Bishopric of Hereford in the Church of Christ. It was with this authorization that the Bishop, thus confirmed, went down to take charge of the diocese thus committed to his care. Is it wonderful that there are men in that diocese of Hereford, and there are many, both clergy and laity, who declare that at this time there is no Bishop of Hereford, that the see is vacant? What do you suppose is the amount of episcopal authority at this moment over his diocese of a man so nominated, so elected, and so confirmed?

But if you imagine that the mischief was confined to that single diocese, you very much under-rate it. The whole episcopal authority throughout England did then and there receive a deadly blow. It had now become evident that the people,—I am not speaking of the clergy only, but the people, you,—had no voice whatever in the selection of your Bishops, that you had been deprived of even the negative voice which the law allowed, that the appointment was the arbitrary act of the Prime Minister, and of him alone. If you had no confidence in the Prime Minister himself, by a vote to that effect you could procure his dismissal, but if you had no confidence in the Bishop he appointed, you might vote, you might object, you might appeal to the laws of the land, but he was forced upon you still. You will observe that the transaction I have just related was absolutely independent of the truth of the accusation, was as unjust to the Bishop-elect as it was to the people, for if they were denied the opportunity of establishing the truth of their objection, he was denied the opportunity of establishing his own innocence of the accusation; no one could tell whether the objection was valid or even what it was, for it was never heard. The Bishop might have been perfectly innocent, it would have been just the same. He might, on the other hand, have been an immoral character, he might have been an Atheist, no one could tell,—the papers were not looked into. "You are not permitted to *appear*," was the expression.

It is not idle nor invidious to bring forward these facts, for they are necessary for the justification of the course we have pursued. From that day the whole relation of the episcopate, with respect to the Church of England, laity and clergy, was changed, and from that day the establishment of Church Unions may be dated. The Church must be reformed, and the Bishops could not be the men to reform it. The task must devolve on the second order of the clergy (for of the third only a shadow remained) and on the laity; and therefore mixed associations of clergy and laity were formed throughout England, with the avowed intention of reforming abuses of the Church, and from that circumstance were called Church Unions. They had become necessary for this reason. That was now evident which before had been unwillingly suspected: that the Bishops were mere ministerial officers, not free agents; continuators indeed of the Apostolic Succession, necessary indeed as such to the existence of the Church and its preservation until better times; and to be obeyed, inasmuch as like the Scribes and Pharisees they sat on Moses' seat, but not to be regarded as free and independent Bishops, because free and independent Bishops they were not; without their co-rulers, without their free synod and council they cannot be independent. They will not summon this council; they prefer that their authority shall be based on Acts of Parliament, and must expect that it be limited by their penal clauses.

It has been objected to us that we are inconsistent in this point of a Bishop's authority, that we magnify and uphold the office as long as we find it convenient, but that the moment we feel the check of episcopal control ourselves, we resist and disobey like other people.

We are not inconsistent; we honor, we magnify our Bishops; we consider them as they were considered in old times: "fathers of fathers," and "highest of priests." We are not disloyal to them, any more than Sancroft and his brethren were disloyal to King James at that time when they were resisting his unconstitutional proceedings; any more than you are disloyal to your Queen, though as Englishmen you would resist if necessary, and resist without failing from your loyalty, any uncalled for suspension of the habeas corpus or a suppression of Parliament.

The uncorrupted Church of Christ recognizes no autocracy of any kind, except the autocracy of Christ. St. Paul did not of his own authority command that men should or should not be circumcised; he caused a council to be called,—*they* decided, *he* saw their decrees carried out. This is the Bishop's province, and so it was throughout the whole of the early Church. Councils decreed,—general, provincial, diocesan,—according to the importance of the subject; Bishops were the executive, not the legislative.

Autocratic Bishops there have been, but they were the growth of after ages. They were what you call many things,—Popish innovations; neither has the matter been much improved of late years by the Erastian element which the State has associated with them.

It is to the constitutional Bishop, it is to the Bishop in council legislating, or to the Bishop sole executing the laws of the council, that we owe obedience, not to the Bishop issuing his own arbitrary commands.

As Bingham remarks, speaking of St. Ignatius, the Bishops and presbyters are always joined together; when therefore, to quote the words of another eminent authority, "we are instituted into our livings, we have rights of spiritual jurisdiction conferred upon us as sacred as those of the Bishop himself, who if he invades those rights incurs the guilt which is incurred by any other usurper." This is the explanation of our seeming inconsistency.

This is the present state of discipline in the English Church. And you must see that, fettered in this manner, she is incapable of action, and is not and cannot be what her Founder designed her for. She is not practically a witness and keeper of holy writ, for she has no voice to make her judgment known. She has not power to confirm her own doctrine, for her interpretation of doctrine is overruled by a civil court. She is not even a guardian of morals, for she cannot so much as censure, far less excommunicate, any individual whose life is a disgrace to her.

It is impossible that a Church can for any length of time exist under under such circumstances, any more than a tree can exist with the flow of its sap permanently stopped. Its inherent vigor will put forth its leaves and carry on its life for a time, but it must either collect strength and vigor to burst through the obstacle, or it must pine and die. The Church must either burst out again as a Church of Christ, proclaiming the voice of its Master, or it must dwindle into an establishment with no voice but that of the Prime Minister. To remain what it is is impossible.

This is the reason why the Church needs Reformers, and the best proof that she is not yet cast off is that Reformers are continually raised up among us. The Wesleyans contended for the lost discipline of the Church. The Evangelicals contended for the forgotten doctrine of the Atonement. We strike at the root of all this evil,—we protest against that which caused both discipline and doctrine to fall into abeyance; and that is, the fettered state of the Church, which prevents her from restraining the aberrations of her own members either in doctrine or in discipline. Our predecessors attacked the symptoms of the disease only, and in consequence their reforms were temporary, and what is worse—partial; we attack the disease itself.

FOR THE YOUNG.

THE CHILD'S STORY.

Once upon a time, a good many years ago, there was a traveler, and he set out upon a journey. It was a magic journey, and was to seem very long when he began it, and very short when he got half way through.

He traveled along a rather dark path for some little time, without meeting anything, until at last he came to a beautiful child. So he said to the child, "What do you do here?" And the child said, "I am always at play. Come and play with me!"

So, he played with that child, the whole day long, and they were very merry. The sky was so blue, the sun so bright, the water was so sparkling, the leaves were so green, the flowers were so lovely, and they heard such singing-birds and saw so many butterflies, that everything was beautiful. This was in fine weather. When it rained, they loved to watch the falling drops, and to smell the fresh scents. When it blew, it was delightful to listen to the wind, and fancy what it said, as it came rushing from its home—where was that, they wondered!—whistling and howling, driving the clouds before it, bending the trees, rumbling in the chimneys, shaking the house, and making the sea roar in fury. But, when it snowed, that was best of all; for they liked nothing so well as to look up at the white flakes falling fast and thick, like down from the breasts of millions of white birds; and to see how smooth and deep the drift was; and to listen to the hush upon the paths and the roads.

They had plenty of the finest toys in the world, and the most astonishing picturebooks; all about cimiters and slippers and turbans, and dwarfs and giants and genii and fairies, and bluebeards and beanstalks and riches and caverns and forests and Valentines and Orsons: and all new and all true.

But, one day, of a sudden, the traveler lost the child. He called to him over and over again, but got no answer. So, he went upon his road, and went on for a little while without meeting anything, until at last he came to a handsome boy. So, he said to the boy, "What do you do here?" And the boy said, "I am always learning. Come and learn with me."

So he learned with that boy about Jupiter and Juno, and the Greeks and the Romans, and I don't know what, and learned more than I could tell—or he either, for he soon forgot a great deal of it. But, they were not always learning; they had the merriest games that ever were played. They rowed upon the river in summer, and skated on the ice in winter; they were active a-foot, and active on horseback; at cricket, and all games at ball; at prisoners' base, hare and hounds, follow my leader, and more sports than I can think of; nobody could beat them. They had holidays, too, and Twelfth cakes, and parties where they danced all night till midnight, and real theatres where they saw palaces of real gold and silver rise out of the real earth, and saw all the wonders of the world at once. As to friends, they had such dear friends and so many of them, that I want the time to reckon them up. They were all young, like the handsome boy, and were never to be strange to one another all their lives through.

Still, one day, in the midst of all these pleasures, the traveler lost the boy as he lost the child, and, after calling to him in vain, went on upon his journey. So he went on for a little while without seeing anything, until at last he came to a young man. So, he said to the young man, "What do you do here?" And the young man said, "I am always in love.—Come and love with me."

So, he went away with that young man, and presently they came to one of the prettiest girls that ever was seen—just like Fanny in the corner there—and she had eyes like Fanny, and hair like Fanny, and dimples like Fanny's, and she laughed and colored just as Fanny does while I am talking about her. So, the young man fell in love directly—just as Somebody I won't mention, the first time he came here, did with Fanny. Well! He was teazed sometimes—just as Somebody used to be by Fanny: and they quarreled sometimes—just as Somebody and Fanny used to quarrel; and they made it up, and sat in the dark, and wrote letters every day, and never were happy asunder, and were always looking out for one another and pretending not to, and were engaged at Christmas time, and sat close to one another by the fire, and were going to be married very soon—all exactly like Somebody I wont mention, and Fanny!

But, the traveler lost them one day, as he had lost the rest of his friends, and, after calling to them to come back, which they never did, went on upon his journey. So, he went on for a little while without seeing anything, until at last he came to a middle-aged gentleman. So, he said to the gentleman, "What are you doing here?" And his answer was, "I am always busy. Come and be busy with me!"

So, he began to be very busy with that gentleman, and they went on through the wood together. The whole journey was through a wood, only it had been open and green at first, like a wood in spring; and now began to be thick and dark, like a wood in summer; some of the little trees that had come out earliest were even turning brown. The gentleman was not alone, but had a lady of about the same age with him, who was his wife; and they had children, who were with them too. So, they all went on together through the wood, cutting down the trees, and making a path through the branches and the fallen leaves, and carrying burdens, and working hard.

Sometimes, they came to a long green avenue that opened into deeper woods. Then they would hear a very little distant voice crying, "Father, father, I am another child! Stop for me!" And presently they would see a very little figure, growing larger as it came along, running to join them. When it came up, they all crowded round it, and kissed and welcomed it; and then they all went on together.

Sometimes, they came to several avenues at once, and then they all stood still, and one of the children said, "Father, I am going to sea," and another said, "Father, I am going to India," and another, "Father, I am going to seek my fortune where I can," and another, "Father, I am going to Heaven!" So, with many tears at parting, they went, solitary, down those avenues, each child upon its way; and the child who went to Heaven rose into the golden air and vanished.

Whenever these partings happened, the traveler looked at the gentleman, and saw him glance up at the sky above the trees, where the day was beginning to decline, and the sunset to come on. He saw, too, that his hair was turning grey. But, they never could rest long, for they had their journey to perform, and it was necessary for them to be always busy.

At last, there had been so many partings that there were no children left, and only the traveler, the gentleman, and the lady, went upon their way in company.—And now the wood was yellow; and now brown; and the leaves, even of the forest trees, began to fall.

So, they came to an avenue that was darker than the rest, and were pressing forward on their journey without looking down it, when the lady stopped.

"My husband," said the lady, "I am called."

They listened, and they heard a voice, a long way down the avenue, say, "Mother, mother!"

It was the voice of the first child who had said, "I am going to Heaven!" and the father said, "I pray not yet. The sunset is very near. I pray not yet!"

But, the voice cried, "Mother, mother," without minding him, though his hair was now quite white, and tears were on his face.

Then, the mother, who was already drawn into the shade of the dark avenue and moving away with her arms still round his neck, kissed him, and said, "My dearest, I am summoned, and I go!" And she was gone. And the traveler and he were left alone together.

And they went on and on together, until they came to very near the end of the wood; so near, that they could see the sunset shining red before them through the trees.

Yet, once more, while he broke his way among the branches, the traveler lost his friend. He called and called, but there was no reply, and when he passed out of the wood, and saw the peaceful sun going down upon a wide purple prospect, he came to an old man sitting on a fallen tree. So, he said to the old man, "What do you do here?" And the old man said with a calm smile, "I am always remembering. Come and remember with me!"

So, the traveler sat down by the side of that old man, face to face with the serene sunset; and all his friends came softly back and stood around him. The beautiful child, the handsome boy, the young man in love, the father, mother, and children: every one of them was there, and he had lost nothing. So, he loved them all, and was kind and forbearing with them all, and was always pleased to watch them all, and they all honored and loved him. And I think the traveler must be yourself, dear Grandfather, because this is what you do to us, and what we do to you.—*Dickens' Household Words.*

The more tender and delicate the blossoms of joy, the purer must be the hand that will cull them.

MISCELLANEOUS CLIPPINGS.

Scottish Justice.—A poor man, half a century ago or more, was tempted to violate the game laws, by shooting a deer, the penalty for the offense being a fine of five pounds, or in default of funds, thirty lashes. He gave half the deer to a neighbor, who had the meanness afterwards to complain of him in order that he might get half the fine; the law being that half must go to the informer and half to the king. The offender was convicted and fined accordingly; but plead that he had no money. "Well, mon," said the magistrate, "we mun ha' the lashes, then." The poor man was submissive. The magistrate then said to the sheriff, "Take that man, the informer, tie him till yon tree, and gie him fifteen lashes, which will be his half; and when King George comes over, we will gie him his half. Half till the informer and half till the King."

An Australian Courtship.—As all my prisoner women servants have had suitors in plenty, I have sometimes been amused by quietly observing the growing symptoms of the tender passion, as exemplified (in their class of life) by the unfailing presents and love-tokens offered by the enamored swain as symbols of his sincere attachment, and signs of progress made. The campaign not unfrequently opens with the bold demonstration of a gay print gown, especially if the arrival of a hawker's cart at the kitchen-door has afforded so excellent an opportunity for the display of rustic gallantry. The presentation of a bonnet and ribbons I look upon as a decidedly serious advance, and in some cases a few yards of calico often give a grave aspect to the affair; a shawl, too, is considered a very affecting thing, and I have known a lace cap on the head exercise a mighty influence over the heart; but the grand conclusive stroke of all, the true love philter, the unerring omen that bids me seek a new handmaiden, is—when the bolt of Cupid comes wrapped in flannel! Print gowns and new bonnets are, no doubt, shrewd pleaders; ribbons and lace, too, are insinuating things; and shawls and calico may mean much; but when the courtship takes the shape of flannel, I know the work of wooing has sped—the damsel's heart is won; and that the next thing will be John's awkward, round-about request for leave to "keep company with Mary;" which is very quickly followed by Mary's sheepish presentation of the "memorial for marriage,"—"If you would please, ma'am, to ask the master to please to recommend us!" And married they are, shortly after, if the lover is in a situation to maintain a wife, which the superior powers very rightly desire to know before authorizing the marriage.—*Nine Years in Australia.*

A Matrimonial Hint.—We remember somewhere to have read a story of a youth who, hesitating in his choice between two young ladies, by both of whom he was beloved, was brought to a decision by means of a rose. It happened one day, as all three were walking in a garden, that one of the girls, in attempting to pluck a new-blown rose, wounded her finger with a thorn. It bled freely, and applying the petals of a white rose to the wound, she said, "I am a second Venus—I have dyed the white rose red." At that moment they heard a scream, and, fearing the other lady, who had loitered behind, had met with an accident, hastened back to assist her. The fair one's scream had been called forth by no worse accident than had befallen her companion. She had angrily thrown away the offending flower, and made so pertinacious and fretful lamentations over her wounded finger, that the youth, after a little reflection, resolved on a speedy union with the least handsome but more amiable of the two friends. Happy would it be for many a kind-hearted woman, did she know by what seeming trifles the affection of those whom she loves may be confirmed or alienated forever.—*Literary Journal.*

A Quick Repartee.—The following anecdote of Gov. Morris, is related by a correspondent of the New York *Times*:

He had a high respect for Bishop Moore, a man noted not only for the purity of his character, but also for the retiring modesty of his disposition, and for the general favor in which he was held. As the story ran: A dinner was given by some one of Governor Morris' friends, when he was about departing for Europe. Bishop Moore and his wife were of the party. Among other things that passed in conversation, Mr. Morris observed that he had made his will in prospect of going abroad; and, turning to Bishop Moore, said to him:

"My reverend friend, I have bequeathed to you my whole stock of impudence."

Bishop Moore replied:

"Sir, you are not only very kind, but very generous; you have left to me by far the largest portion of your estate."

Mrs. Moore immediately added:

"My dear, you have come into possession of your inheritance remarkably soon."

The Sleepy Parishioner.—While Dr. Andrews was one of the divines at Cambridge, he was applied to by a worthy alderman of that drowsy city, who was beset by the sorry habit of sleeping under the afternoon sermon; and who, to his great mortification, had been publicly rebuked by the minister of the parish. As snuff had not then come into vogue, Dr. Andrews did not advise, as some matter-of-fact persons have done in such cases, to titillate the "sneezer" with a rousing pinch. He seems to have been of the opinion of the famous Dr. Romaine, who once told his full-fed congregation in London, that it was hard work to preach to two pounds of beef and a pot of porter. So Dr. Andrews advised his civic friend to help his wakefulness by dining very sparingly. The advice was followed; but without avail. Again the rotund dignitary slumbered and slept in his pew; and again was he roused by the harsh rebukes of the irritated preacher. With tears in those too sleepy eyes of his, the mortified alderman repaired to Dr. Andrews, begging for further counsel. The considerate divine, pitying his infirmity, recommended him to dine as usual, and then to take his nap before repairing to his pew. This plan was adopted; and to the next discourse, which was a violent invective prepared for the very purpose of castigating the alderman's somnolent habit, he listened with unwinking eyes, and his uncommon vigilance gave quite a ridiculous air to the whole business. The unhappy parson was nearly as much vexed at his huge-waisted parishioner's unwonted wakefulness, as before at his unseemly dozing.

Singular Presentiment.—Dr. Josiah Bartlett, of New Hampshire, one of the victims of the recent accident on the New Haven Railroad, was visited a few weeks ago at his residence by a friend from this city who invited him to spend a few days in New York, at the then approaching Medical Convention. Dr. B. replied that it would afford him much pleasure to spend some time in our city, but that he had great apprehension of danger in traveling to and fro, augmented by the fact that when he last visited New York he had engaged his passage in the steamer *Lexington*, for the fatal trip on which she was burned, when almost every passenger perished, but did not reach the wharf in season to get on board. He subsequently overcame his reluctance to travel, attended the Convention in this city, and met with the fate he dreaded, in the New Haven cars.—*N. Y. Courier.*

Courtesy of Americans.—I like the Americans more and more: either they have improved wonderfully lately, or else the criticisms on them must have been cruelly exaggerated. They are particularly courteous and obliging, and seem, I think, amiably anxious that foreigners should carry away a favorable impression of them. As for me, let other travellers say what they please of them, I am determined not to be prejudiced, but to judge of them exactly as I find them; and I shall most pertinaciously continue to praise them, (if I see no good cause to alter my present humble opinion,) and most especially for their obliging civility and and hospitable attention to strangers, of which I have already seen several instances. I have witnessed but very few isolated cases, as yet, of the unrefined habits so usually ascribed to them, and those cases decidedly were not among the higher orders of people; for there seems just as much difference in America as anywhere else in some respects. The superior classes here have almost always excellent manners, and a great deal of natural as well as acquired refinement, and are often besides (which, perhaps, will not be believed by fastidious England) extremely distinguished-looking. By the way, the captains of the steamboats appear a remarkably gentlemanly-like race of men in general, particularly courteous in their deportment, and very considerate and obliging to the passengers.—*Lady Emeline Stuart Wortley.*

The Quintessence of Learning.—There was once in a certain part of India such a voluminous library, that 1000 camels were requisite for its transport, and 100 Brahmins had to be paid for its care. The king felt no inclination to wade through all this heap of learning himself, and ordered his well-fed librarians to furnish him with an extract for his private use. They set to work, and in about twenty years' time they produced a nice little Encyclopædia, which might have been easily carried by thirty camels. But the monarch found it still too large, and had not even patience enough to read the preface. The indefatigable Brahmins began therefore afresh, and reduced the thirty cargoes in so small a substance, that a single ass marched away with it in comfort. But the kingly dislike for reading had increased with age, and his servants wrote at last upon a palm-leaf: "The quintessence of all science consists in the little word, *perhaps!* Three expressions contain the history of mankind: they were born; they suffered; and they died. Love only what is good, and practice what you love. Believe only what is true, but do not mention all that which you believe."

Customs of the Tucopians.—Tucopia is an island in the South Seas; and some of the customs of the Tucopians are very singular. I was surprised at the number of females on Tucopia, as it was at least treble that of the males. On inquiry, I found that all the male children of each female, except the first two, are strangled the moment after their birth. The reason they assign for this cruel policy is, that if they were allowed to live, the population of their little island would be so dense that its produce could not support them. Tucopia is only seven miles in circumference, but the soil is very luxuriant; yet there generally is a scarcity of provisions. They live chiefly on vegetable food, having neither hogs nor poultry, which are both plentiful on the other islands. They at one time had both, but they were voted common nuisances, and exterminated by general consent. These, and the bread-fruit and cocoa-nuts, with fish, are what they subsist on. The island is governed by one principal chief, with several petty ones, who act as magistrates. They live very peaceably, and never have any wars among themselves or with their neighbors. This probably may be attributed to their Pythagorian diet. But it does not restrain an intuitive propensity for thieving; and though the punishment in case of detection is very severe, the lower classes often rob each other's gardens and plantations. If the thief is caught, he is carried before one of the chiefs, and if convicted, his property and ground are forfeited to the individual he has robbed. A plurality of wives is allowed. The wives are exceedingly jealous of each other; and if the husband bestows his caresses more freely on one than another, the despised one takes it to heart so much that she puts an end to her life, either by jumping out of a high tree, or by hanging herself; self-murder among the females is, for this reason, of daily occurrence. The marriage ceremony is curious. When a man wishes to take a wife, he first politely consults the lady he has placed his affections on, and if she consents and her parents agree, he sends three or four of his male friends at night to take her away by force, as it were. He then sends present of mats and provisions to the relations of the bride, and invites them to a feast at his house, which usually lasts two days. They are very particular as to the fidelity of married women. All the female children are allowed to live. When a native dies, his friends come to his house, and with much ceremony roll him carefully up in a new mat, and bury him in a deep hole prepared near his dwelling. It is a very curious, and to those who disbelieve in the re-appearance of departed spirits an unaccountable fact, that this belief is universal among the inhabitants of the South Sea Islands; and they surely could not have imbibed the idea from the new world. In each village on Tucopia there is a large building, called in their language the "spirit-house," set apart for the use of disembodied spirits, which are supposed to reside in this building. On the approach of bad weather, and thunder and lightning, which alarm the islanders extremely, they flock to the spirit-house, and remain there while the storm continues, making offerings of cocoa-nuts, cava-root, and other eatables. They imagine the storm is caused by the presiding spirit, who when he is displeased goes to the top of the highest land on the island, and manifests his wrath by raising a tempest. When he is appeased by the offerings, he returns to the "hall of ghosts."

The Expected Comet of 1856.—From an article published by an eminent astronomer, M. Babinet, member of l'Academie des Sciences, the French journals give us some interesting details relative to a comet which in all probability will appear sometime about the year 1856. This is one of the largest comets described by European or Chinese observers. Its periodical course is about three hundred years. It was seen in the years 104, 392, 683, 975, again in 1264, and the last time in 1556—always described as shining with an extraordinary brilliancy. Astronomers had agreed in announcing its return in 1848; but it has hitherto failed to appear, and, according to the quaint expression of M. Babinet, up to this moment is living on its brilliant reputation! All the Observatories were at first in despair regarding the fate of this beautiful star, and Sir John Herschell himself had put crape upon his telescope, when a wise calculator of Middlebourg, M. Bomme, had the good fortune to re-assure the learned world that it was not lost to us, as had been feared, but only retarded in its motion. Anxious, as all others had been, at the non-arrival of this rare and renowned visitor. M. Bomme, aided by the preparatory labors of Mr. Hind, with a patience and devotedness truly German, went over the calculations, and made a new estimate of the separate and combined action of all the planets upon this comet of three hundred years. The result of this severe labor gives its arrival in August, 1858, with an uncertainty of two years, more or less; so that between 1856 and 1860 we may hope to see that great luminary which in 1556 caused Charles V to abdicate. Already dejected by reverses, the result of the siege of Metz—the defeat of Renty—the humiliations of the treaty of Passaw—the combination of all these calamities drew from that monarch the despairing cry, "Fortune abandons the old!" The appearance of the flaming meteor just at that time seemed, to his superstitious sense, a direct message from Heaven. Not that he thought it was directed towards him as a man so much as to his station as a sovereign; and he abdicated the throne to save his life. It is well known how short a time he survived in his monastic retiracy. Perhaps he might have lived longer had his superstition taken that better turn by which in retaining power he had directed his ambition towards a more noble end. We know of no better use for comets than to point such a moral; and even *theologians* seldom find a higher interpretation of the celestial phenomena.—*Boston Transcript.*

A good man's heaven commences here. The same may be said of a wicked man's hell. To taste of paradise, all that's necessary is to taste of virtue. There's more sunshine in one good act, than in all the solar systems ever invented.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

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ap23-tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Kensico, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, Kensico.
NEHEMIAH SEARLES, North Castle.

The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16-tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.

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SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.

For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. J.29-1y

NEW SPRING GOODS.—The subscribers would call the attention of Ladies to their NEW and CHOICE STOCK of DRESS GOODS, in SILKS, TISSUES, Organdies, Bareges, Jaconets, French Prints, &c.
Ap16-3m$ FRANCE & WEDDELL, 703 Broadway.

EGYPTIAN ANTIQUITIES NOW EXHIBITING AT THE STUYVESANT INSTITUTE, 659 Broadway.—The rare and valuable collection of Pharonic and Ptolemaic remains just imported direct from Egypt, and formed at great expense by Dr. ABBOTT, during a residence of upwards of twenty years in the East.

This Museum has been visited and highly spoken of by all Oriental Travellers and Savans, and especially by the Right Rev. Bishop Wainwright; Rev. Dr. Hawks; Prof. J. V. C. Smith; Sir Gardiner Wilkinson; Bayle St. John, Esq.; Stewart Poole, Esq.; M. Prisse, in the Revue Archæologique. M. Ampere, &c., &c.

Admission, 25 cents. Catalogues for sale in the rooms. Open during the day and evening. mar11-3m

ST. MATTHEW'S HALL, Port Colden, Warren county, New Jersey. The SUMMER SESSION of this Institution, will commence on the 1st Monday in May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, (three and a half miles from the Central Railroad,) among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited; and they receive constant supervision both in and out of the school rooms.

For circulars containing particulars, as to terms, &c., early application should be made, at the Hall, to the
REV. P. L. JAQUES, Rector.

References: The Rt. Rev. G. W. Doane, D.D., LL.D., Burlington; Rev. S. Starr, Trenton; Rev. Alfred Stubbs, New Brunswick; Rev. E. A. Hoffman, Elizabethtown, and Rev. Dr. Watson, Newark, N. J.; Rev. B. Dorr, D.D., Rev. F. Ogilby, R. McCall, Esq., Tobias Wagener, Esq., and J. L. Newbold, Esq., Phila.; Rev. C. H. Halsey, George Catlin, Esq., and Henry Young, Esq., New York. ap16-3m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.

The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5-tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
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C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19-tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 15-1y LUCIUS HART.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

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GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

NEW SPRING GOODS.—HITCHCOCK & LEADBEATER, 347 Broadway, corner of Leonard street, have in store, and are daily receiving from auction, new Spring and Summer Goods of the latest Parisian styles, and of the most elegant textures and qualities, including a large stock of the most beautiful FRENCH AND INDIA SILKS, of every desirable style, shade, color and quality, with prices varying to suit purchasers.

CANTON CRAPE SHAWLS, both plain and embroidered, very elegant and cheap. Also, THIBET, and all kinds SUMMER SHAWLS, in every variety of style, quality and price.

BARAGES and SILK TISSUES, a most splendid assortment.

FRENCH MUSLINS and LAWNS, Mouseline de Laines and Barage de Laines in great variety, and of the most elegant styles.

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A large and beautiful assortment of goods for LADIES' TRAVELING DRESSES, the handsomest and best for that purpose ever introduced in this market.

MOURNING GOODS of every kind, of the very best quality, most desirable styles, and full THIRTY PER CENT. LOWER in price than the same goods are sold in any mourning store in New York.

LINENS, DAMASKS, NAPKINS, &c., &c., in great variety, including everything in the line of LINEN GOODS for family use.

A large assortment of ladies' fancy goods, such as COLLARS, CRAVATS, GLOVES, HANDKERCHIEFS, &c., in great variety, and of every quality and price.

Lace and Muslin WINDOW DRAPERIES at the very greatest bargains, 30 per cent. lower than usual; and in short everything that a lady or family can want in the line of dry goods.

GENTLEMEN'S Handkerchiefs, Cravats, Gloves, Undershirts, Drawers, and everything in fact in Gentlemen's furnishings, at a very great reduction from the prices of Gentlemen's Furnishing Stores.

☞ Terms, invariably, *cash*—cash on delivery.
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CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

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The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1-6m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1-1y

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

Alfred Munroe, Wm. D. Abbatt. } ALFRED MUNROE & CO., 441 Broadway, (Between Howard and Grand Sts.,) New York. Jan 1D-1y

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.

All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16-3m

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24-tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

SOMETHING FOR THE YOUNG.—The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5-tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.

Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.

Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15-6m

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64	
Deduct for losses then unpaid, since paid	32,300 00	
		1,348,708 64
Nett premiums received during the year 1852,	$474,260 71	
Interest received during the year 1852,	77,578 69	
Total receipts, 1852	$551,839 40	
* Paid losses of the year	$136,372 40	
for purchased policies	30,982 75	
salaries, taxes, postage, &c.	19,071 43	
commissions	28,217 79	
physicians' fees	2,334 72	
	216,979 09	334,860 31
Balance		$1,683,568 95
Paid on dividend of 1847	$353 44	
" " 1848	3,188 06	
" " 1849	17,919 77	
" " 1850	91,040 09	
" interest on dividends	11,975 47	
		124,476 83
Nett balance, Jan. 1, 1853		$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,906 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Seth Low,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
*Recording " * Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5-1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29-tf

THE CHURCHMAN

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It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

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mar1-p JOHN HECKER, Proprietor.

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